

THE SECRETS
of *Albertus Magnus.*

Syn. 2. 2. 3. 4. 5.
Of the vertues of Herbes,
Stones, and certaine
Beasts.

Wherunto is newly added, a short
discourse of the seven Planets go-
verning the Nativities of
Children.

Also a Booke of the same Author,
of the merveilous things of the
world, and of certaine things
caused of certaine
Beasts.

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1637.



To the Reader.



Ithence it is manifestly apparant, that this Booke of *Albertus Magnus*, hath bin of long time in the *Italian*, *French*, and *Latine*, tongues: I thought if it were also in *English*, it would be received with like acceptation. Therefore I have in the translation omitted nothing, which therein is published: but thou shalt find therein one later addition of the governance of the seven Planets in the nativities of Children, which is worthy noting. Wherefore use this Book for thy recreation (as thou art wont to use the Booke of *Fortune*.) For assuredly there is nothing herein promised, but to further thy delight. So accept my paine, thy pleasure. I referre thee to the triall of some of his secrets, which as thou shalt find true in part or al, I leave to thine owne report or commendation.

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THE SECREIS OF Albertus Magnus.

The first Booke of the vertues
of Herbes.

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Aristotle, the Prince of
Philosophers saith in ma-
ny places, that every scy-
ence is of the kinde of good
things. But notwithstanding,
the operatton some-
time is good and sometime evill: as the
science is changed unto a good, or to an
ill end, to the which it worketh. Of the
which saying, two things are concluded:
the first is that the Science of Magicke
is not evill, for by the knowledge of it, e-
vil may be eschewed, and good by means
thereof, may be followed.

The vertue

The second thing is also concluded, for so much as the effect is praised and so highly esteemed for the end, and also the end of science is dispraised, when it is not ordained to good, or to vertue. It followeth then, that every science or faculty, or operation, is sometime good, and sometime evil.

Therefore, because science of Magick, is a good knowledge (and it is presupposed) and is somewhat evil in beholding of causes and naturall things, as I have considered and perceived in very many ancient authours: yea and I Albert my selfe have found out the truth in many things, and I suppose or imagine the truth to be in some part of the Booke of Chiraber, also the booke of Althorack.

First therefore, I will shew and declare the natures and vertues of certaine herbs. Secondly, the operation and estimation of certaine stones, and their vertues. And thirdly, of certaine beasts, and the vertues also of them.

of Herbes.

The Names of the Herbes.

| | |
|----------------|------------------|
| Clitropia. | Parigold. |
| Artica. | Pettel. |
| Uirga pastoris | Willde Tassel. |
| Celidonia. | Celandine. |
| Probinca. | Pertwinke. |
| Depeta Cala. | Pint or pentray. |
| Lingua Canis | Hounds tongue. |
| Zusquama. | Benbane. |
| Littam. | Lillie. |
| Alicus querci. | Miskeloe. |
| Contaurea. | Centoze. |
| Salvia. | Sage. |
| Herbena. | Herbin. |
| Melysophylos. | Smallage. |
| Rosa. | Rose. |
| Serpentina. | Shakes grasse |

All these forenamed herbes shalt thou
finde in their severall places, with their
wonderfull operations and workings, but
yet thou must observe the times and sea-
sons, wherein they should be ministered
and put in practise.

The vertue

The first herbe is called with the men of Chaldia, *Elos*, with the Grækes, *Matuchiol*, with the Latines, *Elitropium*, with the Englishmen, *Parigold*: whose interpretation is of *Elion*, that is the Sun, and *Tropos*, that is alteration, or chang, because it is turned according to the Sun. The vertue of this herbe is merbeillous: for if it bee gathered, the Sunne being in the signe *Leo* in August, and wrapped in the leafe of a *Lauzell*, or *Bay tree*, and a *Wolfs tooth* added thereto: no man shall be able to haue one word to speake against the bearer thereof, but words of peace: if any thing bee *kalne*, if the beater of the things before named, lay them under his head in the night, he shall see the *Thæse*, and all his conditions. Moreover if the aforesaide herbe bee put in any Church, where women be, which haue broken matrimony on their part: they shall neuer be able to go forth of the Church, except it be put away. And this last point hath bene proved, and is very true.

The second Herbe is called of the men of Chaldia *Roibza*, of the Grækes *Oliert-*

of Herbes.

Oleribus, of the Latines, or Frenchmen
Artica, of Englishmen, an Pettle. He that
holdeth this herbe in his hand, with an
herbe called Bilfoil, or parow, or nosblad,
is sure from all feare, and fantasie, or vi-
sion. And if it bee put with the iuyce of
Houslake, and the bearers hand bee an-
ointed with it, and the residue put in wa-
ter, if he enter in the water where fishes
be, they will gather together to his handes,
adding thereto ad piscellum. And if his
hand be drawne forth they will leape a-
gaine to their owne places, where they
were before.

The third herb is named of the Chal-
deis Rozumbo, or : of the Greks Al-
lamo, of the latines Uergeria pastoris, of the
Englishmen wilde Teasel. Take this
herbe, and temper it with the iuyce of
Hanaake, and give it to a bitch, or to a
ny other beast, and it shall be great with
a young one in the owne kinde, and shall
bring forth the birth in the owne kinde,
of the which yong one, if the gumme tooth
be taken & dipped in the meate, or drinke,
every one that shall drinke thereof, shall
begin

The vertue

begin anon battaile, and when thou wouldest put it away give to him the iuyce of Valerian, and peate shall be anon among them as before.

The fourth herb, is named Aquilaris, of the Chaldeis: because it springeth in the time, in which the Eagles build their nests. It is named of the Grækes Ualis, of the Latine Celidonia, and of English-men Celendine. This herbespringeth in the time, which swallowes, and also the Eagles make their nestes. If any man shall have this herbe, with the heart of a Hole, hee shall overcome all his enemies, and all matters in suite, and shall put away all debate.

And if the before named herbe, be put upon the head of a sicke man, if he should die hee shall sing anon with a loud voyce, if not, he shall weepe.

The fift herb is named of the Chaldeis Isteris, of the Grækes Mozar of the Latines Bruhentlis, or provincia of English-men Werwinke, when it is beaten unto powder with woymes of the earth wrap.

of Herbes.

wrapped about it, and with an herbe called
Semper viva, in English houseleke, it in-
duceth love betwene man and wife, if it
be used in their meates. And if it shall be
put to the mouth of the beast called the
Bugill, and he shall breake anon in the
midst. And this was proved of late time.

If the said confection be put in the fire it
shall be turned anon, unto blue colour.

The first herb is named of the Chaldees
Wlech, of the Grekes Ketus, of the
Latines Pepita, of English men Cala-
min, otherwise Pentroyall. Take this
herbe and mix it with the stone, found in
the nest of the bird called a lapwing, or
blacke plover, and rubbe the belly of any
beast and it shall be with birth, and have
a yong one, very blacke in the owne kind.
And if it be put to their nostrils, they shall
fall to the ground anon as dead, but a lit-
tle space after they shall be healed. Al-
so if the aforesaide confection be put in a
vessel of bees, the bees will never fly away
but they shall gather together there. And
if the bees be drowned e like as they were
dead, if they be put in the aforesaide con-
fection

The vertue

fection, they shall recover their life after a little time, as by the space of one houre, for it is proportioned to the quality lost. And for a sure proove, if drowned flies be put in warme ashes, they will recover their life after a little space.

The seaventh herbe is named of the Chaldes Algel, of the Grekes Drum of the Latines Lingua canis, of Englishmen, Hounds tong. Put thou this herbe with the heart of a yong frog, and her matrice, and put them where thou wilt, and after a little time all the dogs of the whole towne shall be gathered together.

And if thou shalt have the afoze named herbe under thy foymost toe, all the dogges shall keepe silence, and have no power also to barke. If thou put the afozesaid thing in the necke of any dogge (so that he may not touch it with his mouth) hee shall be turned alway round about like a turning wheele, untill he fall unto the ground as dead and this hath bene proved in our time.

The eight herb is named of the Chaldes Mansela, of the Grekes Mentoum
of

of Herbes.

of the Latines *Jusquianus*, of the English
men *henbane*. Take thou this herbe, and
mix it *Cum regalis Hermobatalis*, put
them in the meate of a mad dogge, and he
will dye anon. And if thou put the iuice of
it with the aforesaid things in a silver cup,
it shall be broken very small. Also if thou
shalt mix the aforesaid thing with any the
blood of a yong hare, and keepe it in the
skin of a Hare, all the hares will be gath-
thered there untill it be removed.

The ninth herb is named of the Chal-
des *Ango*, of the Greekes *Amala*, of
the Latines *Lilium*, of the Englishmen
a *Lilly*. If thou wilt gather this herbe
(the sunne being in the signe of the Lion)
and mix it with the iuice of the Laurell o:
bay tree, and afterward thou put that iuice
under the dung of cattell a certaine time,
it shall be turned unto wormes, of the
which, if powder be made, and put about
the necke of any man o: in his clothes, he
shall never sleepe, no: be able to sleepe un-
till it be away. Many more things may
be done with the vertue and iuice of this
aforesaid herbe.

And

The vertue

And if thou put the aforesaid thing under the dung of cattell, and annoint any man with the wormes breeding thereof, he shall be brought anon unto a fever. And if the aforesaid thing be put in any vessel where there is colts milke, and be covered with the skynne of any colt of one colour, all the kine shall lose their milke.

The tenth herbe is called of the Chaldees *Lupetia*, of the Grekes *Alfifena*, of the Latines *Miscus querici*, of English men *Wistell*. And it groweth in trees, being holed through. This herbe with a certaine other herbe, which is named *Partegon*, that is, *Silphion* or *Aserpiti*, as it is written in the *Almaines* language, it opneth al locks. And if the aforesaid things being put together, be put in the mouth of any man, that any thing, if it should happen, it is set on his heart, if not, it leapeth backe from his heart. If the aforesaid thing be hanged up to a tree with the winge of a swallow, there the birdes shall gather together within the space of five miles. And this last was proved in my time.

The

of Herbes.

The eleventh herbe is named of the Chaldeis *Asphilon*, of the Grekes *Ozgelon*, of the Latines *Centaurea*, of Englishmen *Centory*, which saith that this herbe hath a merveillous vertue; for if it be joined with the blood of a Female Lapwing or blacke plover, and put with oyle in a lampe, all they which compass it about shall beleve themselves to be witches: so that one shall beleve of another, that his head is in heaven and saite in the earth. And if the aforesaid thing be put in the fire, when the stars shine it shall appeare, that the stars run one against another, & fight. And if the aforesaid plaster be put to the nostrils of any man, he shall fly away sharply, through feare that hee shall have, and this hath bene proved.

The twelfth herb is named of the Chal-
deis *Colozio*, or *Colozicon*, of the
Grekes *Calamo*, of the latines common-
ly *Salvia*, of the Englishmen *Sage*: this
herbe being purified under dung of cattell,
in a glasse vessel, bringeth forth a certain
woyme or bird, having a taile after the fa-
shion of a bird, called a blacke *Wack* or *ou-
sell*

The vertuē

fell, with whose blood, if any man bee
touched on the brest, he shall lose his sence
or feeling the space of xvj. daies and more.
And if the aforesaide Serpent bee burned,
and the ashes of it bee put in fire, anone
there shall be a raine-bow, with an horrible
thunder.

And if the aforesaide ashes bee put in a lampe, and kindled, it shall appeare that all the house is full of Serpents; and this hath bene proved of men of late time.

Many more worthy things may be experimented and put in practice, but yet I counsell thee to go forward, and by much reading thou shalt gather much knowledge. So advising thee to go forward, in the perusing these few letters.

[illegible]

of Herbs.

The thirteenth hearb is named of the Chalde is Olphabas, of the Grækes Hilozion, of the Latines Arbena, of the Englishmen Herbin. The hearbe (as Witches say) gathered, the sun being in the signe of the Ram, and put with graine of corne of Piony of one yeare old, bealeth them that are sicke of the falling sicknes. And if it be put in a fat ground, after viiij. weeks, woymes shall be engendred: which if they shall touch any man, hee shall dye anon. If the aforesaide thing be put in a dove or culver house, all the doves or culvers shall there gather together. And if the powder of them be put in the Sun, it maketh the sun seeme blew. If the powder be put in a place where men dwell or lie betwene two lovers, anone there is made strife betwene them.

The foureteenth herbe is named of the Chalde is Celayos, of the grækes Cassini, of the Latines Melisopholos, of Englishmen Smallage. Of the which herbe Master Floridus maketh mention. This herbe being gathered greene and taken with the ioyce of the Cipresse tree, of one yeare

The vertue

yeare put in gruell, maketh the gruell to appeare full of woymes, and maketh the bearer to be gentle and gracious, and to banquish his aduersaries. And if the aforesaid herbe be bounden to an oxes neck he shall follow thee whether soever thou wilt goe.

The fiftēth herbe is named of the Chaldeis *Glerisa*, of the Grækes *Ysa-phinus*, of the Latines *Rosa*, of Englishmen a *Rose*. And it is an herbe, whose floure is very well knowne. Take the graine or corne of it, and the corne of mustardseede, and the seete of *Wheasell*: hang all these in a tree, and it will never beare fruite after. And if the aforesaide thing be put about a net, fishes will gather together there. And if *Hagaris* shall be dead and put in the aforesaide commixtion halfe a day, it shall recouer the life although it be not forthwith yet gotten. And if the aforesaid powder be put in a lampe, and after be kindled, all men shall appeare black as the devill. Also if the aforesaid powder be mired with oyle of the *Olive tree*, and quicke *brimstone*, or the house annointed with

of Herbes.

with it, when the sunne shineth it will
seeme all in a flame.

The sixteenth herbe, is called of the
Chaldes Cartulin, of the Grækes Pen-
taphyllon, of the Latines Serpentina, in
English Snakes grasse. This herbe is
well enough knowne with us; This herbe
put in the ground, with the leafe called
three leaved grasse, engendreth red and
greene Serpents, of which if powder bee
made, and put in a burning lampe, there
shall appeare abundance of serpents. And
if it be put under the head of any man,
from thenceforth hee shall not dreame of
himselſe.

The manner of working all these afoze-
named things, that the effect may be good
in their planets, is in their houres, and
daies, and great regard had to the obser-
uation of their due times.

Is

There

The vertue

There be seven herbes that have great vertue, after the minde of Alexander the Emperour, and these have their vertues of the influence of the Planets. And therefore every one of them taketh their vertue from the higher natural powers.

The first is the herbe of the planet Saturnus, which is called Affodilius. Affodilly, the iuyce of it is good against the paine of the reines, and legs: let all them that suffer paine of the bladder eat it, the roote of it being a little boyled. Likewise, if men possessed with evill spirits, or madde men beare it, in a cleane napkin, they be delivered from their disease: and it suffereth not a devill in the house. If children that breed their teeth beare it about them, they shall breed them without paine: It is good that a man beare with him a roote of it in the night, for he shall not feare, nor yet be hurt of other.

The second is the herbe of the Sunne, which is called Poligonia, or Cozali giola. This herbe taketh name of the Sunne: for it engendzeth greatly, and so
this

of Herbes.

this Herbe worketh many waies.

Others calleth this Herbe Alchone, which is the house of the Sun: This herb healeth the passions and griefs of the heart and stomacke: He that toucheth this herb hath a vertue of his signe or Planet. If any man drinke the iuyce of it, it maketh him to do often the act of generation: And if any man beare the roote thereof, it helpeth the griefe of the eyes: and if he beare it with him before he have any grief, there shall come to him no griefe of his eyes: It helpeth them also that bee vexed with the phrensie, if they beare it with them in their breast.

It helpeth them also that are diseased with an impostume in the lungs, and maketh them to have a good breath, and it abaileth also to the flux of melancholious blood.

The third is the herbe of the Moone, which is called Chynostates. The iuyce of it purgeth the paine of the stomacke and breast, plates: the vertue of it declareth that it is the herbe of the moone. The floure of this herbe purgeth great spleenes

The vertue

spléenes and healeth them, because this herbe encreaseth and decreaseth as doeth the Moone. It is good against the sickness of the eyes, and maketh a sharpe sight. It is good against the blood of the eyes. If thou put the roote of it brayed upon the eye, it will make the eye marvellous clére because the light of the eyes *Propinquatum* mission, is of the substance of the Moone. It is also good to them that have any evill stomacke, or which cannot digest their meate, by drinking the iuice thereof: moreover it is good to them that have the swinepox.

The fourth herbe is called *Arnoglossa* plantaine. The roote of this herbe is marvellous good against the paine of the head, because the signe of the Ram is supposed to be the house of the planet Mars which is the head of the whole world. It is good also against evill customes of mans stoness, and rottennesse or filthie hiles because his house is the signe *Scorpio*, and because a part of it holdeth *Sperma*, that is the seed which cometh against the stoness: whereof all living things be engendred and formed.

of Herbes.

Also the iuyce of it is good to them that be sicke of the perillous flux, with exco-
riation or rayning of the bowels, continu-
all torments, and some bloud issuing forth;
and more, it purgeth them that doe take
and drinke thereof, from the sicknesses of
the flux of bloud or emorhoids, and of the
disease of the stomacke.

The first is of the herbe of the Planet
Mercurius, which is named Penta-
phyllon, in English Cinquefoile or the v.
leaved herbe, of other Pentatactylus,
or others sepe declinans, of certaine Ca-
pedolo. The roote of this herbe brayed
and made in a plaister, healeth woundes
and hardnesse.

Moreover it putteth away quickly the
disease called the Swines-por, if the
iuyce of it be drunken with water: It al-
so healeth the passions or griefes of the
breast, if the iuyce of it be drunken. It al-
so putteth away the tooth-ach. And if the
iuyce of it be holden in the mouth, it hea-
leth the griefes of the month: and if a man
beare it with him, it will be to him a help.

The vertue

Moreouer if any man will aske any thing of a King or Prince, it giveth abundance of Eloquence if he have it with him, and he shall obtaine the thing he desireth. It is also good, to have the iuyce of it, for the griefe of the stone, and the sicknesse which letteth a man that he cannot pisse.

The sixt, is the herb of the planet Jupiter, and it is named Acharon, of certaine Iusquianns, Penbane. The roote of it put upon botches healeth them and keepeth the place from inflammation of blood. If any man shall beare it before the griefe come upon him, he shall never have botch.

The root of it also is profitable against the gout in the feet, when it is braied and put upon the place that suffereth the paine or griefe. And it worketh by vertue of those signes which have feete, & looke upon the feete: and if the iuyce of it be drunken with hony, or with wine and hony sodden together, it is profitable against the griefe of the Liber, and all the passions thereof because Jupiter ruleth the Liber.

Likewise, it is profitable to them that would doe often the act of generation, and

of Herbes.

to them that desire to be lobed of women,
if they beare it with them, for it maketh
the bearers pleasant and delectable.

The seventh, is the herbe of the planet
Venus, & is called *Disterion*, of some
Hierobotane, id est, *herba columbaria* & *vr-*
bena Herben.

The root of this herb put upon the necke
healeth the swine-pox, apostumes behind
the eares, and botches of the necke, and
such as cannot keepe their water.

It healeth cuts also and swelling of the
ebill, or fundament, proceeding of an in-
flammation which groweth in the funda-
ment, and the Emorrhoids. If the iuyce of
it be drunke with hony and water sodden,
it dissolbeth those things which are about
the lunges and lights. It is also of great
strength in venereal pastimes. If any
man put it in his house or vineyard, or in
the ground, he shall have great store of in-
crease: Moreover the roote of it is good for
all those which will plant vineyardes or
trees. If infants beare this herbe, they
shall be very apt to learne, and love lear-
ning, and they shall be glad and ioyous:
Pet

The vertue

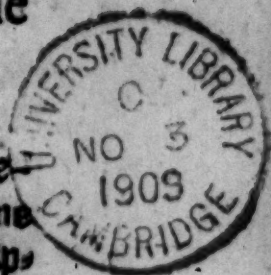
Yet this is to be marked, that these herbes
be gathered from the three and twentieth
day of the Moon untill the thirtieth day, be-
ginning the signe Mercurius, by the space
of a whole houre, and in gathering make
mention of the passion or grieffe, and the
name of the thing, for the which thou do-
est gather it, and the selfe herbe; not-
withstanding, lay the herbe upon Wheat,
or Barley, and use it afterward unto the
uses.



THE

The second Booke of the
vertues of certaine Stones.

Now because I have spoken be-
fore of the vertues of certaine
herbs, now in this present Chap-
ter, I will speake of certaine
Stones, and of their effects and marbel-
lous operations.



| | |
|-----------------|--------------|
| Magnes the | Clotropia. |
| Lode-stone. | Calcedonius. |
| Ophthalmus. | Buggates. |
| Ferripendainus. | Onix. |
| Topazion. | Sylonites. |
| Memphitis, la- | Medozia. |
| pis iuxta Mem- | Adās, diamōd |
| phim urbem, in | Alectozia. |
| Egypto. | Amaristus. |
| Abalton. | Celonites. |
| Agathes. | Cristallus. |
| Elmundus. | Opistrites. |
| Berillus. | Celidonius. |
| Corallus. | Beng. |

The vertue

| | |
|-------------|------------|
| Almos | Tabrices |
| Chrysolitus | Gerattides |
| Pichomay | Quirini |
| Radianus | Luperius |
| Unes | Lazuli |
| Smaragdus | Iris |
| Gallasia | Galerites |
| Draconites | Echites |
| Lepistites | Viacinthus |
| Oythes | Saphirus |
| Saunus | |

If thou wilt know whether thy wife be chaste or no.

TAke the Stone which is called Magnes in English the Lode-Stone, it is of sad blew colour, and is found in the Sea of Inde, and sometimes in the partes of Almaine, in the province which is called east France. Lay this Stone under the head of a wife, and if she be chaste she will embrace her husband, if she be not chaste, she will fall anon forth of the bed. Moreover, if this Stone be put brayed and scattered upon coales, in foure corners of the house: they that be sleeping, shall flee the house, and leave all.

IF

of Stones.

If thou wilt be made invisible.

TAke the stone which is called Ophthalmicus, and wrap it in the leafe of the Laurell or Baytree, and it is called, Lapis Ophthalmicus, whose colour is not named, for it is of many colours, and it is of such vertue, that it blindeth the sights of them that stand about. Constantinus carrying this in his hand, was made invisible therewith.

If thou wilt provoke sorrow, feare, terrible fantasies and debate.

TAke the stone which is called Onyx, whose colour is blacke, and that kind is best that is full of blacke veines. It cometh from Inde unto Araby: and if it be hanged upon the necke or finger, it shall stirreth up sorrow and heavinesse in a man, and also terrours and debate, and this hath been proved by men of late time.

If thou wilt burne a mans hands
without fire.

Take

The vertue

TAke the stone which is called *Fetipendamus*, which is of pelloso colour, and if it be hanged upon the necke of any man it healeth *Arcticum*: also if this stone be griped straightly, it will burne the hand, and therefore it must bee touched lightly and gently.

If thou wilt kindle the mind of any man to ioy, and make his wit sharpe.

TAke the stone which is called, *Silonites*, it groweth in the bosome of a snaille to *Inde*, called *Cozcuses*, and there is of diuers kindes of it, as white, redde, and purple colour. Other say, that it is græne and found in the partes of *Persia*. And as old *Philosophers* say, if it bee tasted it giveth knowledge of certaine things to come. If it be put underneath the tongue specially in the first moone, it hath a vertue onely for an houre. Therefore being in the tenth moone, hath this vertue in the first or tenth houre: but there is moving in the order, because when it is under the tongue, it our thoughts be to any busi-

Of Stones.

businessse, whether it ought to be or no: if
it ought to bee, it is fixed stedfastly to the
heart, so that it may not be plucked away:
if not, the heart leapeth backe from it. Al-
so Philosophers have said, that it healeth
ptisicos, and weake men.

If thou wilt that seething water come
forth anon after thou hast put in thy hād.

TAke the stone which is cal'd Topazi-
on for the Ile Topasis, or because it
sheweth a similitude like gold: and there
be two kinds of it: one is utterly like gold,
and this is more pretious. The other kinde
is of the colour of saffron, of brighter colour
than gold is, and this is more profitable.
It hath bene proved in our time, that if it
be put into seething water, it maketh it
to runne over: but if thou put thy hand in
it, the water is quickly drawne out: and
this there was one of our brethren that did
it at Paris. It is good also against Emo-
thoicam et stimaticam, or lunatike pas-
sion or grieve.

The vertue

If thou wilt pluck off the skin of thine, or
another mans hand.

Take the stone which is called Medora
of the region Media, in the which the
people dwelling are called Medy. And
there be two kinds thereof, blacke & green.
It is said of old Philosophers, and also of
Philosophers of later times, that if the
blacke be broken, and resolved in hot wa-
ter, if any man wash his handes therein
the skin of his hands shall bee plucked off
anone. Philosophers say also, that it is
good against the gout, and blindnes of the
eyes, and it nourisheth hurt & weake eyes.

If thou wilt that a man suffer no paine
nor be tormented.

Take the stone which is called Memphis
phitis of the city Memphis: It is a
stone of such vertue, as Aaron & Hermes the
say: if it be drunken & mixed with water, ma-
and given to him to drinke, which should
happen to bee burned, or suffer any tor-
mentes, that drinke induceth so great
una-

of Stones.

unablenesse to feele, that he that suffereth
feeleth neither paine nor tormenting.

If thou wilt make a fire continually unable
to be quenched or put out.

Take the Stone which is called Abas-
ton, and it is of the colour of yron, and
there is found very much of it in Arabia.
If that ston be kindled or inflamed, it may
never be put out, or quenched, because it
hath the nature of the first feathers of the
Salamander, by reason of moistly fatnesse
which nourisheth the fire kindled in it.

If thou wilt overcome thine
enemie.

Take the Stone which is called Ada-
mas, in english speech a diamond, It
is of a shining colour, and very hard, inso-
much that it cannot be broken but by the
blow of a Goat, and it groweth in Ara-
bia, or in Cipres. And if it be bonnd to
the left side, it is good against enemies,
madnes, wilde beasts, venemous beasts,
and cruell men, and against chiding
and brawling, and against venom, and

The vertue

invasion of fantasies, and some call it **Di-
amas.**

If thou wilt eschew perils and terrible
things, and have a strong heart.

Take the stone, which is called Agathes,
and it is blacke, and hath white veines.
There is another of the same kinde, like
to white colour. And the third groweth
in a certaine Ile, having blacke veines,
and that maketh to overcome perils and
giveth strength to the hart maketh a man
mighty, pleasant, delectable, and helpeth
against abberities.

If thou desire to obtaine any thing from
any man.

**Take the stone which is called Alecto-
ria,** and it is a stone of a cocke, and it is
white as the Chyrtall, and it is drawn
out of the cockes gisar, or maw, after that
he hath bin gelded more than foure yeares
and it is of the greatnesse of a beane. It
maketh the belly pleasant and stedfast
and put under the tongue, it quencher
thirst. And this last hath been proved in
our

of Stones.

our time, and I perceibed it quickly.

If thou wilt overcome beastes, and interpret or expound all dreames, and prophesie of things to come.

Take the stone which is called Es-mundus or Asmundus, it is of diuers colours, it putteth away popson, and maketh a man to overcome his aduersaries, and the gift of prophesying, and the interpretation of all dreames, and maketh a man to understand darke questions, hard to be understood or asked.

If thou wilt have good understanding of things that may be felt, and that thou may not be made drunke.

Take the stone which is called Amethystus, it is of purple colour, and the best is found in Inde, and it is good against drunkenness, and giveth good understanding in things that may be understood.

If thou wilt overcome thine enemies, and flye debate,

The vertue

TAke the Stone which is called Beril-
las, it is of pale colour and may bee
seene though as water, beare it about with
thee, and thou shalt overcome all debate,
thalt drive away thy enemies, and ma-
keth thy enemy make. It causeth a man
to be well mannered, as Aron saith, it gi-
veth also good understanding.

If thou wilt foreiudge, or coniecture of
things to come.

TAke the Stone which is called Cel-
nites, and it is purple and divers other
colours, and it is found in the head of the
snaille. If any man will beare this Stone
under his tongue, hee shall foreiudge and
tell of things to come. But notwithstanding
it hath no vertue but shining.

*Prima cum fuerit, accensa, & crescens monos-
tes in Vltima descendente.*

So meaneth Aron, in the booke of vertues
of herbes and stones.

If thou wilt pacifie tempests and go over
flouds.

TAke the Stone which is called Cozall,

of Stones.

some be red and some white. And it hath bin proved that it stemmeth anone blood that putteth away the foolishnesse of him that beareth it, and giveth wiseboone. And this hath bene proved of certayne men in our time: and it is good against tempests and perils of fouds.

If thou wilt kindle fire.

Take the Christall Stone, and put it nigh under the circle of the sun, that is heuysay, against the sun, and put it nigh a thing that may be burned, and incontinently the heate of the sun shining will kindle it a fire: and if it be drunke with hony and increaseth milke.

If thou wilt that the Sunne appeare of bloudie colour.

Take the Stone which is called Clitropia. It is greene like to the precious one called the Emerald: and it is sprinkled with bloudy drops. The Pectormans call it Gemma Babylonica, the precious stone of Babilon, by the proper name.

The vertue

But if it be anointed with the iuyce of an
hearts of the same name, and be put in a
bessell full of water, it maketh the Sunne
to seeme of bloody colour: as if the Eclipse
were scene. The cause of this is, for it ma-
keth all the water to bubble up unto a lit-
tle cloud, which maketh the ayre thicke,
hindzeth the sunne that he cannot be scene,
but as it were red in a thicke colour, a lit-
tle after the cloud goeth away, by drop-
ping downe like dew, as it were drops of
raine. This also hoyme about a man, ma-
keth a man of good fame, hole and of long
life. It is said of old Philosophers, that
man anointed with an herbe of this name
as we have said before: excelleth with
vertue, and Clitropia is found man-
times in Cipres and in Inde.

If thou wilt make water cold that seeth
deth on the fire.

Take the stone which is called Epib-
tes which put in water against the
eye of the sun, putteth forth fiery beames
of the sunne: and it is said of old and new
philosophers, if it be put in seething wa-

of Stones;

ter, the bubling up oz seething will some
cease, and a little after it will waxe cold,
and it is a shining and ruddy Stone.

If thou wilt eschew illusions and fanta-
sies, and overcome all causes or matters.

Take the Stone which is called Calce-
donius, and it is of pale hyacinth colour
and somewhat darke: if this bee pierced
and hanged about the necke, with the
Stone which is called Sinerip: it is good
against all fantastickall illusions, and it
maketh to overcome all causes oz matters
in ioyce, and keepeth the body against thy
adversaries.

If thou wilt be pleasant.

Take the Stone which is called Celi-
onius, of which there is some that is
blacke, and some somewhat red, and it is
patrone out of the bellies of swallows. If
that which is somewhat red be wrapped in
linnen cloth, oz in a calues hide, & bozne
under the left arme hole, it is good against
madnesse, and old sicknesses and diseases,
and the sleeping oz forgetfull maladies,

The vertue

and Contra epidemiam, which is a scabbe that runneth through the whole body.

Char saith, that this stone maketh a man eloquent, acceptable and pleasant. The blacke stone is good against wilde beastes and wrath, and bringeth the businesse be gunne to an ende. And if it be wapped in the leaves of Celidon, it is said that it maketh the sight dull : and they should be drawne out in the month of August, and two Stones are found oftentimes in one Swallow.

If thou wilt be victorious against thy adversaries.

TAke the stone which is called Bagates and it is of divers colours. The ancient Philosophers say, that it hath bin proved in the Prince Alcides, which holden long he did beare it, he had alwaies victory; and it is a stone of divers colours, like the skin of a Bird.

If thou wilt know any thing to come.

TAke the Stone which is called Benadict which is like a Beasts tooth, and put

of Stones.

be it under thy tongue. And as Aaron and the
olde Philosophers saith, as long as thou
most hold it, thou mayst coniecture and tell
the thinges to come, and thou shalt not erre
in any wise for iudging.

be
d If thou wilt that thy garment cannot bee
na burned.

bee
and **T**ake the stone which is called Hiss-
mos which as Dioscorus saith, is like
one of saffron, & it is found in a part of Spaine.
This stone bloweth like a paire of Wel-
lowes, by reason of the windinesse in it.
ad- It is found nigh the Cades of Hercules,
that is two Isles, by the further partes of
Ba Spaine beyond Granade, and if this stone
Thee set in a garment, it cannot be burned
bin in any wise, but shineth like fire. And
some men affirme that the white carbun-
cle stone, is of this kind.

ike
If thou wilt have favour and honour.

e. **T**ake the stone which is called Tabzi-
ces, & it is like to the chrysell stone.
na The auncient Philosophers, as Evar and
ou Aaron say of it, that it giveth eloquence,
favour,

The vertue

labour and honour, and it is safde mozeouer, that it healeth every dropſie.

If thou wilt drive away fantasies and foolishneſſe.

Take the ſtone which is called Chryſolitus, and it is of the ſame vertue with Attemicus, as Aaron and Charſay, in the booke of the natures of herbes and ſtones: This ſtone ſet in gold, and bozne, dribeth away ſooliſhneſſe, and expelleth fantasies. It is affirmed to give wiſedome, and it is good againſt feare.

If thou wilt judge the opinions and thoughts of others.

Take the ſtone which is called Caratides, it is of blacke colour: Let one hold it in his mouth, and it maketh him that beareth it, merry and in labour, and well eſteemed with all men.

If thou wilt have victory and amity.

Take the ſtone which is called Nichomay, and it is the ſame that is called Alabaſter,

of Stones.

laster, and it is of a kind of Marble, and
it is white and shining, and ointmentes
are made thereof to the burying of the
dead.

If thou wilt that a man sleeping tell thee
what he hath done.

Take the stone which is called Quirim:
This stone is found in the nest of the
Lapwing or blackplover.

If thou wilt obtaine any thing of a man:

Take the stone which is called Radia-
nus, and it is blacke, shining througħ,
which when the head of a cocke is given
to Emotes or Pismiers to eat, it is found
a long time after in the head of the cocke.
And the same stone is also called Tonati-
des.

If thou wilt make that neither dogs, nor
hunters may hurt any beast which they
hunt.

Put before them the stone which is cal-
led Lupertus, and it will runne sone to
the stone.

this

The vertue

This stone is found in Lybia, & all beastes run to it as to their defender. It letteth out that neither dogs nor hunters may hurt them.

If thou wilt burne any mans hand with out fire.

Take the stone which is called Vincesno, which wee called before Principenaptle, which is fire, and it is as fire. If any man straine hard this stone, it burneth some his hand, like as if it were burned with a materiall fire, which is a marvellous thing.

If thou wilt cure melancholy, as a fever quartaine in any man.

Take the stone which is called Lapis lazuli. It is like to the colour of the heaven: and there is within it little bodies of gold; and it is sure and proved, that it cureth melancholy and the feber quartaine.

If thou wilt make any mans wit sharpe and quicke, and augment his riches, and also prophesie things to come.

Take the stone which is called Smaragdus,

of Stones.

ragdus, in English an Emerald: and it
is very cleare, shining through and plaine
out that of yelow colour is better. It is
taken out of the neasts of gresses or Cris-
sons, it doth both comfort and save, and
being boznd, it maketh a man to under-
stand well, and giveth to him a good me-
mory, augmenteth the riches of him that
heareth it, and if any man shall hold it
under his tongue, he shall prophesie anon.
If thou wilt make a rainebow to appeare.

Take the Stone which is called Iris,
and it is white like to Christall, foure
square or having hornes. If this Stone be
put in the beames of the Sunne, by tur-
ning backe it maketh a raine-bow soone to
appeare in the wall.

If thou wilt make a stone which may ne-
ver be made hot.

Take the Stone which is called Gal-
lasia, it hath the figure of the haile, &
the colour and hardnesse of the Diamond.
If this stone be put in a very great fire, it
will

The vertue.

will neber be hot. And the cause is, for
hath the holes so straight together, that the
heat may not enter into the body of the
Stone. Also Aaron and Ebar say, that this
Stone bozne, mitigateth wrath, lecherie
and other hot passions.

If thou wilt know whether thy wife ly-
eth with any other married man.

Take the stone called Galeritis, which
is the same that is called Catabyes; and
it is found in Lybia and Britannia, the
most noble Ile of the world, wherein
contained both Countries, England and
Scotland. It is of double colour, blacke
and of the colour of saffron, and it is found
gray coloured, turning to palenesse. It
healeth the dropsie; and it bindeth the bel-
lies that are loose. And as Auicenna saith
that if the stone be broken and washed,
be given to a woman to be washed, if she
be not a virgin, shee will shed her water,
if she be a virgin, then the contrary.

If thou wilt overcome thine enemies.

Take

of Stones.

Take the stone which is called Drac-
nites, from the Dragons head. And
if the stone be drawn out from him alive,
it is good against all poysons, and he that
beareth it in his left arme, shall overcome
all his enemies.

ly if thou wilt engender love betweene a-
ny two.

Take the stone which is called Echi-
as, and it is called of some Aquileus, be-
cause the Eagles put these in their nests.
It is of purple colour, and it is found nigh
the banks of the Ocean sea, and sometime
in Persia, and it containeth alwaies ano-
ther stone in it, which soundeth in it, when
it is named. It is said of aunient philoso-
phers, that this stone hanged uppe on the
left shoulder, gathereth love betwene the
husband and the wife. It is profita-
ble to women great with childe, it letteth
timely birth, it mittigateth the perill
making afraid, and it is said to be good
for them that hath the falling sicknes. And
as the men of Chaldea say and affirme,
that if there be any poyson in thy meate,
if

The vertue

if the aforesaid stone be put in, it letteth that meat may be swallowed downe: and if it be taken out, the meat is sone swallowed downe, and I did see that this lard was examined sensible of one of our brethren.

If thou wilt make a man sure,

TAke the stone which is called Lepidolites. It is found in the Sea, it is shining and ruddy: and it is said in the Booke of Alchorath, that if it be borne before the heart, it maketh a man sure, and restraineth and mittigateth all sedition and discordes. It is said also, that it mittigateth the flies with long hinder legges which burneth corne with touching of it, and deboureth the residue; foules, cloude haille, and such as have power of the fruites of the earth. And it hath been proved of Philosophers of late time, and of certaine of our brethren that it being put against the beame of the Sunne putteth forth fiery beams. Also if this stone be put in seething water, the seething will sone cease and the water will be celd a little after.

Of Stones.

If thou wilt that strangers
walke sure.

Take the Stone which is called Hyacin-
thus in English a Iacint, it is of many
colours: the græne is best, and it hath
red veines, and it should be set in silver,
and it is said in certaine lectures that
there is two kindes of it, of the water;
and of the Sapphire. The Iacint of the
water is yellow white. The iacint of the
Sapphires, is very shining yellow, ha-
ving no watrishnesse, and this is better,
and it is written of this, in lectures of
Philosophers, that it being bozned on the
finger or necke, maketh strangers sure
and acceptable to their ghestes. And it
provoketh sleepe for the coldnesse of it,
and the Iacint of Sapphire hath properly
this.

If thou wilt be saved from divers chan-
ces and pestilent bits.

Take the Stone which is called Onyx,
of which there be three kindes, one
blacke,

The vertue

black, another gréene, and the thirde of the
which one part is rough, & the other plain
and the colour of it is like the colour of
plate of iron, but the gréene hath white
spots. This Stone bozne, pzeferbeth from
diuers chances, and perils of death.

If thou wilt make peace.

TAke the Stone which is called a Sa
phire, which cometh from the Ea
India, and that of yelloe colour is the best
which is not very bright: it maketh peace
and concoꝝd, also it makes the minde per
and deuout to God; further, it strength
neth the mind in good things, and keepeth
a man from too much inward heate.

If thou wilt cure a Virgin.

TAke the Stone which is called Sa
nus from the Ile Saunna, it doth ma
firme or consolidate the minde of the bea
ter of it: and being bound to the hand
a woman travelling with childe, it hinde
reth the birth, and keepeth it still in the
wombe. Therefore in any such occasion

of Stones.

is forbidden, that a woman in that state
should not touch this stone.

Thou shalt find many other like things.
in the Booke of Pines, of Aaron and
Euar.

The manner of doing these things, con-
sisteth in this, that the bearer of any these
things, be a cleane person, but especially
in his body.

D 2

31602ms



The vertue &c.

Isidorus seemeth to say, that Lican
hath in the head a Stone of most nob
vertue, and is of white colour, which bz
ed, given to them that have the Strangul
on, to drinke, it loseth perfectly the bz
and shortly healeth, it putteth away th
feber quartaine. Also it taketh away
white spot or perle in the eye. Also if a wo
man with child beare it on her, she loseth
not her birth: moreover the flesh of the
sodden & eaten, is good to them that ha
an erulceration or sore in the lungs, with
a consumption of all the body, and spitting
of blood. Also the powder of the beastes
with rinde, or barke of trees, with some
graines of Pepper, is profitable again
the Emerodes and growing out of flesh a
bout the buttockes. Likewise they being
raw, bzated with rindes or barkes of trees
bzeake ripe Impostumes.



The third Booke of Albertus Magnus, of the vertues of certaine beasts.

Inasmuch as it hath bin spoken in the booke befoze of certaine effects, caused by the vertue of certaine Stones, and of their marvellous vertue of operation: now wee will speake in this Chapter of certaine beasts.

Aquil.

Casso.

Bubo.

Hircus.

Camelus.

Lepus.

Erperiolus

Leo.

Foca.

Anguilla.

An Eagle.

A Thricke Dwle.

A goat Bucke.

A Camell.

A Hare.

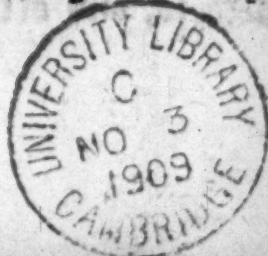
A Lyon.

A Porpaise.

An Cele.

D 3

Mu



The vertue

| | |
|---------------|---------------------|
| [Bustela.] | [A wefell. plover.] |
| [Upupa.] | [A lapwing o2 blak] |
| [Pellicanus.] | [A Pellican.] |
| [Corvus.] | [A Crow.] |
| [Milvus.] | [A kite o2 gleyd.] |
| [Turtur.] | [A Turtle.] |
| [Falpa.] | [A Doll. owl.] |
| [Perula.] | [A black Mache o2] |

Aquila, the Eagle, is a bird we
 enough known: of the men of Cha
 dea it is called Mozar, and of the Grecke
 Kimbicus. Aaron and Ebar say, that
 hath a marvellous nature o2 vertue. For
 the braine of it be turned into powder, and
 be mixed with the iuyce of the Hemlocke
 they that eate of it, shall take themselves
 by the haire, and they shall not leaue the
 hold, so long as they beate that they haue
 receiued. The cause of this effect is, for
 that the braine is very cold, insomuch that
 it engendzeth a fantastickall vertue, chea
 ting the powers by smoke.

Callo is a beast that is knowne ver
 well, It is called Rapa amongst the
 Chaldeis, and of the Grecians Dyal
 Aaron

of Beasts.

Aron saith of this. If the feet of it be bozrd
of any man, he shall never be vexed, but he
shall desire alwayes to goe forth. Also hee
that beareth the feet of it, shall always o-
bertome, and shall be feared of his ene-
mies. And he said that his right eye wrap-
ped in a wolbes skin, maketh a man plea-
sant, acceptable and gentle. And meate
be made of the aforesaid things, or pow-
der giben to any man in meate, the giber
shall be greatly loved of him that recebeth
it. This last was proued in our time.

Bubo, a thicke Owle, is a bird well
enough known, which is cald Magis
of the Chaldes, & Hysopus of the Greekes.
There be merbellous vertues of this soule
for if the heart and right scoote of it, be put
upon a man sleeping, he shall say anon to
thee whatsoeuer thou shalt aske of him :
And this hath beene proued a late time of
our bzethzen. And if any man put this
under his armehole, no dogge will barke
at him, but kepe silence. And if these things
aforesaid, ioyned together with a wing, if
it be hanged up to a tree, birds will gather
together to that tree.

Hircus, the Goate Bucke, is a be
 well enough known, it is cald of
 Chaldees Erbichi, of the Grækes Mall
 If the blood of it be taken warme, with
 vinegar and the iuice of Fenill, and so
 den together with a glasse, it maketh
 glasse soft as downe, & it may be cast again
 a wall, and not broken, and if the afo
 said confection be put in a vessell, and
 face of any man bee annointed with
 merbeilous and horrible things shall
 peare, and it shall seeme to him that
 must dy: and if the aforesaid things be
 in the fire: and there bee any man th
 hath the falling sicknesse, by putting
 the lode stone, he falleth anon to th
 ground as dead, and if the water of Cel
 be giben to him to drinke, he shall be c
 red anon.

Camelus, the Camel is a beast kno
 wel enough. It is called of the Cha
 dees Tiboi, of the Grækes Iphim. If
 blood of it be put into the skin of the be
 called Stello, (and then set on any man
 head) which is like a lissard, habing on b
 back

of Beasts.

backe spots like starres, it shall seem that
he is a giant, and that his head is in hea-
ven. And it is said in the booke of Alcho-
matus, of Mercury, And if a lantern anoin-
ted with the blood of it, lightened, it shall
seem that men standing about, have Ca-
melles heads, so that there be no outward
light of another candell.

Lepus, the hare is a beast well enough
knowne, of the Chaldees it is called
Meterellium, and of the Grækes Enol-
losa, the vertue of it is shewed to be mer-
ciful, for Egar and Aaron said that the
skinde of it ioyned with a stone or with the
head of a blacke owf, moweth a man to
hardinesse, so that he feares no death.

And if it be bound to his left arme, he
may goe whether he will and he shall re-
turne safe without perill. And if it be gi-
ven to a dogge to eate, with the heart of a
wolf, from thenceforth shall hee not cry
out although he should be killed.

Experiolus is a beast well enough
knowne, if the clove of it be burned
and consolidated, and be given in meate
to

The vertue

to any horse, he will not eate for the space of thre dayes: and if the aforesaid thing be put with a little Turpentine, it shall be cleare; and secondly it shall be made a clond in blood, and if it be cast into a little water a while, an horrible thunder shall be made.

LCo, a Lion is a beast well enough knowne, he is called of the Chaldees Balamus, of the Grekes Weruth, If thongs of leather be made of the skin of him, and a man gird himselfe withall, he neede not feare his enemies: and if any man will eate of the flesh of him, & drinke his water for thre dayes, he shall be cured from the seaver quartaine: and if any part of his eyes be put under a mans arme hot and bozne, all beasts shall flye away, bowing downe their heads to their bellies.

Foca, Porpoise is a fish well known, of the Chaldees, it is called Daulanber, of the Grecians Laboz; this fish is of divers nature. If the tung of it be taken and be put with a little of the hart of it in water, for a sorety fishes will gather there together.

of Beasts.

ether. And if thou wilt beare it under the
same hole, no man shall be able to haue vi-
sion against thee, thou shalt haue a gen-
tle and pleasant iudge.

A Nguilla, an Ele, it is a fish sufficient-
ly knowne. The vertues of it are
marvellous, as Ebar & Aaron say; for if it
be for fault of water, the heart remaining
drie, and strong vineger to be taken, and
it be mixed to the blood of the fowle, cal-
led in Latine Maltur, which some call in
English a Gripe, and some a raben, and it
be put under dung in any place, they shall
all how many so euer they be, recouer their
life, as they had before. And if the woorme
of this Ele be drawne out, and put in the
foresaid confection the space of one mo-
neth, the woorme shall be changed into a
very blacke Ele. of which, if any man
shall eate he shall dy.

Muskela, the wesell is a beast suffici-
ently knowne. If the heart of this
beast be eaten yet quaking, it maketh a
man to know thinges to come, and if any
dogge eate of the heart with the eyes and
tongue of it, he shall soone lose his voyce.

Wpu-

The vertue

V Pupa, the Lapwing or black plover is a birde sufficiently knowne: of the Chaldeis it is called Bozipita, of the Grækes Ison: The eyes of it bozne, make a mangrosse or great: and if the eyes of it be bozne before a mans breast, all his enemies shall be pacified: and if thou shalt have the head of it in thy purse, thou shalt not be deceived of any Merchant. This hath bene proved of our brethren.

Pellicanus, the Pellican is a bird well knowne: it is called of the Chaldeis Woltri, and of the Grækes Aphalari. The vertue of it is marvellous. If yong birdes be killed and their hart be not broken, and if a part of her blood be taken, and be put warme in the mouth of the yong birdes, they will receive sone againe life, as before. If it be hanged upon the necke of any bird, it shall live alwaies, untill it fall dead. And the right foot of it under any hot thinge, after three monethes shall be engendred quicke, and shall move it selfe of the humour and heate, which the bird hath. And Hermes in the booke of Alchorath, and Plinius doth witness this.

Corbus

of Beasts.

Corvus, called of some a Raven, and of
others a crow, the vertue of this foule
is marvellous, as Ebar & Aaron rehearse.
If her egges be sodden, and be put againe
in the nest, the Raven goeth soone to the
red Sea, in a certain Ile where Alodizius
& Alodius is buried, and she bringeth a
stone wherewith she toucheth her egges,
and the egges be as raw as they were be-
fore: it is a mervellous thing to stirre up
sodden egges. If this stone be put in a
ring, and the leafe of the Lawrell tree un-
der it, and if a man bee bound in chaines,
or a doore shut, bee touched therewith, he
that is bound shall be loosed, and the doore
shall be opened: and if this stone be put in
mans mouth, it giueth him understan-
ding of all birdes. The stone is of India,
because it is found in India, as some men
say, and some say in the red sea. It is of
vers colours, and maketh a man to for-
get all wrath, as we have said aboue in the
same stone.

Melampus a lype or gleyde, is a birde
common amongst us, of the Chal-
deis

The vertue

deis it is called *Biscus*, of the *Greeks* *Delos*. If the head of it be taken, & boze
befoze a mans bzeast, it giveth to him le
and favoure of all men and women.

If it be hanged to the necke of an
she will never cease to run, untill it be
away: and if a cockes combe be annoin
with the blond of it, hee will crowe fr
thencefozth. There is a certaine
founs in the knees of this bird, if it be
ked craftily, which if it be put in the me
of two enemies, and they shall bee m
friendes, and there shall bee made b
great love among them.

Turtur, a Turtle is a bird well eno
knowne, it is called *Merlon* of
Chaldeis, of the *Greekes* *Pilar*. If
heart of this foule bee bozne in a w
skinne, he that beareth it shall never h
an appetite to comit lechery from then
fozth. If the heart of it be burned, and
above the egges of any foule, there
never young birdes be engendzed of th
from thencefozth: and if the scete of
foule be hanged to a tree, it shall not be
from thencefozth.

of Beasts.

And if an hairy place, and an hoxse appointed with the blood of it, and with water wherein that a Mole was sodden, the blacke hairens will fall off.

TAlpa, a Mole is a beast well enough knowne: the vertue of this beast is merveilous, as it is rehearsed of Philosophers. If the scoote of it be wapped in the safe of a Laurell tree, and be put in the mouth of an hoxse, he will flye for feare: and if it be put in the nest of any foule, there shall neuer come forth yong birds of these egges: and if thou wilt drive away moles, put it in a pot, and quick brimstone indled, all the other moles shall come together there: and the water of that decoction maketh a blacke hoxse white.

MCrula a blacke macke or owfel, is a foule well enough knowne, and the vertue of it is merveilous. For if the feathers of the right wing of it be hanged up in the midst of an house, with a redde safe, which was neuer occupied, no man shall be able to sleepe in that house, untill he be put away. Moreover if the heart of it be

The vertue

he put under the head of a man sleeping,
you aske him any thing, he shall tell all
hath done with a high voyce.

The manner of doing these aforesaid
things, that the effect may be good & pro-
fitable is, that it be done under a favor-
able planet, as Jupiter and Venus, and
this is in their daies and houres. If any
man therefore will doe these things truely
without doubt hee shall finde truth, and
very great effect and vertue, in the aforesaid
things, as I have proved and seene
tentimes together, with our brethren
our time. Therefore let a man consider
here, which shall find plenty of those aforesaid
things, that he possesseth a Host of
of vertues. For if they be done in the
contraries, as a good effect in a malicious
signe, his vertue and effect should be hin-
dred by his contrary, and thereby good and
true things grow to be despised. We see
by dayly experience, very many people
are deceived in true things, which if they
had knowne, and kept the qualitties
signes, or the right measure of times and
seasons, they should have gained their will
and

of Beasts.

and effect in the aforesaid things.

Isidorus seemeth to say that the ashes of a great Frog, tyed to a womans girdle, restraineth greatly the comming of a womans naturall purgation.

And in probation, if it be bonnd about a hennes necke, no blood shall come out of her, oz of any othet beast.

Also if it be tempered with water, and if the head oz any other place be anointed herewith, haire will no more grow there. If any man beare a dogges heart on his left side, all dogges shall hold their peace, and not barke at him.

If any man will bind the right eye of a Wolfe on his right sleeve, neither men nor dogges may hurt him.

Here endeth the secrets of Albertus Magnus of Colone, of the natures and Vertues of certaine Herbes, Stones, and Beastes.

The order



And that al thingsthat ha
bene said before, and all
shall be said after, may
applyed moze easily to the
effects of their desire whiche
have no knowledge in the starres. First
thou shalt note, that an houre is taken
two waies, that is equall, and unequal.
The equall houre is the houre of the dial
or clocke, which is alwaies equall. The
unequall houre is considered, after the
the dayes be longer or shorter. For the
Astrologians consider alwaies the time
in the which the Sonne standeth upon
his halfe sphere, and they call it the day
or the bow of the day, and by the con
trary the night. They divided that time
which they call the day, in xii. equal
parts which be the houres of the same day
and whatsoever is saide of the day, the
must understand contrariwise of the night.
And that thou mayest understand more
clearly, let us put the case, the Sonne
commeth out from his halfe sphere, at
eight of the dial. We have unto the

of Planets.

ing downe of the Sunne xii. hours of the Diall, which wee may multiply by lx. as there be lx. minutes of every houre of the Diall, and wee shall have nine hundred and threescore minutes, which wee may divide by xii. as there bee xii. houres of the day, applying to every houre his portion, and count lxx. minutes in an houre. Therefore every houre of a day shall have fourscore minutes, which shall containe one houre, and one third of an houre of the diall. And in all that time the domination of the Planet of that houre shall be considered, as the table here following shall make more manifest. Every houre of his night shall have but sixty minutes, which thou shalt understand likewise of others, according to the rising of the Sunne upon the ground, because that houre which is the midst betwene night and day, which is called the dawning of the day, is not called the day, but the day is properly to be understood, when as the Sunne may be seene.

Therefore thou willing to consider and know the domination and rule of every Planet, then here may you see how in every

The order

ry houre ebery Planet hath his dominion: thou shalt consider the houres themselves as I have before saide, and so thou mayst come to the ende of thy purpose. Also the beginning of the day is considered fro one of the clocke of the day, going before after noone. So divide the Sunday into thre equall partes, and each in twelbe houres, so that the first houre of munday, beginneth after twelbe on Sunday, and one is the beginning of munday.

Wherefore thou art to consider that Sunday hath his signe under the Sunne.

Munday hath his signe under the Moone.

Tuesday hath his signe under Mars.

Wednesday hath his signe under Mercurius.

Thursday his signe under Jupiter.

Friday his signe under Venus.

Saturday his signe under Saturne.

It is to be noted that ebery true act must be done under his Planet. And the best is, that it be done in the proper day of the planet, and in his owne proper houre, as for example.

Under Saturne, life, building, doctrine, mutation.

Under

of Planets.

Under Iupiter, honoꝝ, things desired,
riches, apparell.

Under Mars, war, prison, matrimony,
enemy.

Under the Sunne, hope, lucre, fortune,
heire.

Under Venus, friends oꝝ fellowship, way,
lover, stranger.

Under Mercury, losse, debt, feare.

Under the Moone, polaise, dreame, mar-
chandise, theft.

Of the houres of the day and nights.

Ad first the houres of Sunday, the
first houre the Sun, the second Venus,
the third Mercurius, the fourth the Moone,
the fifth Saturnus, the sixt Iupiter, the vii.
Mars, the viii the Sun, the ix. Venus,
the x. Mercurius, the xi. the Moone, the xii.
Saturnus.

But in the first houre of the night Iupiter,
the second Mars, the third the Sunne, the
fourth Venus, the fifth Mercurius, the sixt
the Moone, the seventh Saturnus, the viii.
Iupiter, the ninth Mars, the tenth the
Sunne, the xi. Venus, the xii. Mercurius.

The order

In the first houre of Monday the Moone, the second Saturne, the third Jupiter, the fourth Mars, the fifth Sol, the first Venus, the seventh Mercurius, the eighth Luna, the ninth Saturnus, the tenth Jupiter, the eleventh Mars, the twelfth Sol.

But in the first houre of Monday night, Venus, the second Mercurius, the third Luna, the fourth Saturne, the fifth Jupiter, the sixth Mars, the seventh the Sunne, the eighth Venus, the ninth Mercurie, the tenth Luna, the eleventh Saturnus, the twelfth Jupiter.

In the first houre of Tuesday Mars, in the second Sol, the third Venus, the fourth Mercury, the fifth Luna, the sixth Saturne, the seventh Jupiter, the eighth Mars, the ninth Sol, the tenth Venus, the eleventh Mercurius, the twelfth Luna.

But on Tuesday at night in the first houre Saturne, the second Jupiter, the third Mars, the fourth Sol, the v. Venus, the sixth Mercurie, the seventh Luna, the eighth Saturne, the ninth Jupiter, the tenth Mars, the eleventh Sol, the twelfth Venus.

Of the Wednesday, in his first houre
Mercur

of planers.

Mercurius, at two Luna, at three Saturnus, at foure Jupiter, at five Mars, at six Sol, at seaven Venus, at eight Mercurius, at nine Luna, at ten Saturnus, at eleven Jupiter, at twelve Mars.

But on Wednesday night at one of the clocke Sol, at two Venus, at three Mercurius, at foure Luna, at five Saturnus, at six Jupiter, at seaven Mars, at eight Sol, at nine Venus, at ten Mercurius, at eleven Luna, at twelve Saturnus.

On Thursday at one of the clocke Jupiter, at two Mars, at three Sol, at foure Venus, at five Mercurius, at six Luna, at seaven Saturne, at eight Jupiter, at nine Mars, at ten Sol, at eleven Venus, at twelve Mercurius.

But on Thursday night at one of the clock the Moone, at two Saturnus, at three Jupiter, at foure Mars, at five Sol, at six Venus, at seaven Mercurius, at eight the Moone, at nine Saturne, at ten Jupiter, at eleven Mars, at twelve Sol.

The order

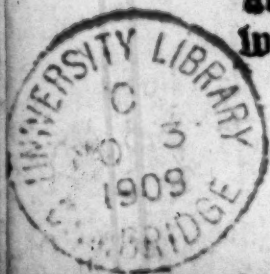
On Friday at one of the clocke Venus
at two Mercurius, at three Luna, at four
Saturnus, at five Jupiter, at six Mars,
seaven Sol, at eight Venus, at nine Me-
curius, at ten Luna, at eleben Saturnus
at twelbe Jupiter.

But on Friday night at one of the clocke
Mars, at two Sol, at three Venus, at four
Mercurius, at five Luna, at six Saturnus
at seaven Jupiter, at eight Mars, at nine
Sol, at ten Venus, at eleben Mercurius
at twelbe Luna.

On Saturday at one of the clocke Satur-
nus, at two Jupiter, at three Mars, at four
Sol, at five Venus, at six Mercurius, at
seaven Luna, at eight Saturnus, at nine
Jupiter, at ten Mars, at eleben Sol, at
twelbe Venus.

But on Saturday night at one of the
clocke Mercurius, at two the Moone, at
three Saturnus, at 4. Jupiter, at 5 Mars
at six Sol, at seaven Venus, at eight Me-
curius, at nine the Moone, at ten Saturnus
at eleben Jupiter, at twelbe Mars.

And note that Jupiter and Venus be
good, Saturne and Mars evil, but the Sun
and Moone in a mean, and Mercury is good
with good, and evil with evil.





*A short discourse of the nature and
qualities of the seven planets:
and first of Saturnus.*



Saturnus is the highest Planet, whose nature is cold and drye, whose complexion melancholicke, an enemy to mankind, masculine,

of the day ebill disposed, and counted the greater misfortune. He is of slow motion, so hee performeth his course but in thir. yeares. Hee governeth in a mans body the right eare, the milt, the bladder. Hee hath dominion ovet the Pstisicke, Cathar, Palsie, Dropfie, Quartaine Ague. Consumption, Gout, Leprosie, Hoew, Canker, flux, and Griefes of the plæne. Hee is a friend to the retentive faculty, and hee hath two houses as Capricornus and Aquarius. If hee bee lord of the nativity, he maketh the children of proud heartes, lofty in honoꝝ, sad, keeping anger,

The order

anger, upright in counsell, disagreeing
with their wives, malicious. Of stature
leane, pale, slender, and hard savoure
thicke lippes, wide nostrils, and cold
nature. This Planet giveth denomination
to Saturday, because he ruleth the first
houre of the day.



Jupiter is next beneath
Saturnus, whose nature
is warme & moiste, with
complexion sanguine,
friend to nature and
mankind, masculine
the day and called the greater fortune,
is moztely slow of motion, performing
circuite but in twelve yeares. He
berneath in a mans body, the Liver,
Lungs, the Ribbes, Kidneys, Gristles
Blood and seae. He hath dominion over
the Kings-evil, Plurisie, infection
the Lungs, Apoplexy proceeding of blood,
Crampe, great head ache, heartburning
and other diseases rising of blood.
helpeth the digestive and nutritive
faculties, and hee hath likewise
houses, Sagittarius and Pisces. *Al*

*2. noble signet 70. 4. as well as unshapen
signet 70. planet 20th 4.*

of Planets.

Lord of the nativity, hee maketh the
children borne, to bee of notable courage,
active, atchieving great exploits, merry,
bold, honest, of stature faire, and love,
coloured, gentle eyes, thicke haire, state,
in going, very loving both of wife and
children. He giveth name to Thursday,
cause hee ruleth the first houre of that
day.



Mars followeth Jupiter,
whose nature is immoderate
hotte and dry, whose
complexion is Cholericke,
Masculine, of the night, evil
disposed, and termed the lesser misfortune.
He is indifferent quicke of motion,
performing his course in two yeares.
He governeth in a Mans body the left
spleene, the Gall, the Reines, and Coddies.
He hath influence in the Tertian Fe-
ver, Pestilence, and continuall Ague,
ringworme, Megrims, rottenness, un-
ruly deliberance, breaking of veines,
and all diseases caused by colour, and
hath two mansions, Aries and Scorpius.
If he be lord of the nativity, he maketh the
child

The order


children borne rough, wilde, fierce, int
rible, bold, contentious, obscure, easi
be deceived. Of stature indifferent, lea
hard faced, red headed, small eyed, deli
ting to burne and destroy, subiect to b
king their limbs and violent death, o
to fall downe from an high place: T
Planet giveth denomination to Tuesd
because hee ruleth the first houre of
day.



Sol, or the Sunne ensu
next Mars whose nature
hotte and dry moderately,
life and light of all the o
Planets, masculine, of
day good fortune by aspect, but evil
fortune by corporall conjunction. He is qu
of motion, finishing his course in th
hundred sixty five daies, and almost
houres. He governeth in mans body,
braine, marrow, sinewes, the right eye
a man, and the left eye of a woman. H
bath rule of all hurtles in the mouth.
distillations to the eyes, and in all hot
dry diseases which procede not of choll

of Planets.

he hath but only one mansion: to wit
 10. If he be Lord of the nativity he ma-
 th the children bozne, trusty, lofty, wise,
 t, curteous, religious, and obedient un-
 their parents. Of Person corpulent,
 ir haire enclined to yelloin, tall, large
 ured, doing all thinges with a grace;
 if this Planet be well placed, he cau-
 long life. This Planet giueth deno-
 nation to Sunday, because hee ruleth
 first houre of the day.

 Venus runneth after Sol,
 whose nature is colde and
 moist temperately: whose
 complexion flegmaticke, se-
 minine, of the night; and is
 ped the lesser Fortune, but of inclina-
 well disposed to mankinde. She is
 swift progression absolving her reso-
 on in one yeare. She governeth in
 as body, the Lignes, Kidneyes, but-
 es, belly, flanke, and matrix. Shee
 eth rule ober all colde maladies:
 moist in the Liber, Heart, and Sto-
 ke, and especially women about their
 pivities,

The order

privities: and shee hath two mansion
houses: Taurus and Libra. If she be
by of the nattivty, she maketh the child
bozne, pleasant, merry, given to please
lovely, letcherous, iust, inviolable kee
of faith and frienolinesse. Of stature
comely, white and faire, having wa
and amiable eyes, gentle looks, th
and soft haire, sometime curled, daunt
and delighted in musicke. This g
Planet gibeth domination to Friday
cause shee ruleth the first houre in
day.



kal. full e day 4 minutes

Mercurius immediately
loveth Venus, whose nature
in all respects is common
convertible, masculine
masculine, feminine
feminine: hot with hot, cold moist
moist, dry with dry, good fortune with
fortune, best with a good aspect or con
on. He is of swift motion going his course
in a yeare. He governeth in mans
the tongue, memozy, cogitation, hands
thighs. He hath dominion over the p
on

of planets.

madnesse, melancholly, Falling sick,
Cough, Rheume, and the abun-
dance of distilling spittle : and generally
all things are subiect unto him: and hee
hath two mansions, Gemini and Virgo.
If he be Lord of the nativity, he maketh
the children stout, wise and apt to learne,
modest, secret and eloquent. Of per-
son small, leane, pale of visage : smooth
haired : faire eyed : hard and hony hands.
This Planet giveth name to Wed-
nesday: because he ruleth the first houre in
that day.



Luna, or the Moone com-
meth last and lowest of
all the planets, whose na-
ture is cold and moist: se-
minine and of the night,
conveyer of the vertue of
all other planets comming
next from her to us. She is of a very pas-
sing swift motion, finishing her course in
xvii. dayes, vii. houres, and xliiii. min-
utes. She governeth in a mans body the brain,
the left eye of a man, and the right eye of a
woman, the privy parts of a woman,
the

The order

the stomacke both in man and woman
the belly, and generally all the left part
of the body. She ruleth the palsie and
thing of the body, displacing of members,
obstruction of sinewes, with infirmities
proceeding of cold moisture, and shee ha
but one house onely, to wit, Cancer. If
be soveraigne of the nativity, shee make
the children bozne, honest, honozable,
constant, loving wet and moist places,
given to see strange countreys. Of stature
tall, white, and effeminate. Shee giveth
name to monday, because shee ru
leth the first houre in
that day.

Here beginneth the booke of the
marveiles of the world, set forth
by *Albertus Magnus*.



After it was knowne of Phi-
losophers, that all kindes of
things moove and incline to
themselves, because an ac-
tive and rationable vertue
is in them, which they guild, and moove as
well to themselves as to others, as fire
mooveth to fire, &c.

Also Avicenna said, when a thing stan-
deth long in salt, it is salt, and if any thing
stand in a stinking place, it is made stin-
king: and if any thing standeth with a
bold man, it is made bold, if it stand with
a fearefull man, it is made fearefull.

And if a beast companieth with men, it
is made tractable and familiar: and gene-
rally it is verified of them by reason, and
others experience, that every nature moov-
eth to his kinde, and their verifyping is
knowne in the first qualities, and likewise
in the second, and the same chanceth in
the thiro. And there is nothing in all dis-
positions and quality, which mooveth to it
selfe

Of the marvels

selfe, according to his whole power. And this was the roote, and the second beginning of the workes of secrets, and turne thou not away the eyes of thy mind.

After that this was grafted in the minds of the Philosophers, then they found the disposition of naturall thinges. For they knew surely that great cold is grafted in some, in other some great boldnes, in some great wrath, in some great feare, in some barraine nesse is engendred, in some ferventes of love is engendred, in some is one vertue or other engendred, either after the owne kinde, as boldnes and victory is naturall to a Lion, or secundum individuum, as boldnes is in a harlot, not by a mans kind, but Per individuum, there came of this great marvels, and secrets able to be wrought. And they that understood not the marvellousnes, and how that might be, did despise & cast away al things in which the laboz wit of philosophers was whose intent & laboz was their owne praise in their posterity that they might by their writing, make things called false be holden in great estimation. It is not hidden to the people, that every like helpeth and
Arreng.

of the World.

strengtheneth his like, and loveth, loveth
and embraceth it. And Philosophers have
saide, and verified that, for their part and
said, that the Liber helpeth to the Liber;
and every member helpeth his like. And
the turners of one mettall into another
called Alchemists know that by manifest
truth, how likenature secretly entrencheth, and
and reioiceth of his like. And every science
hath now verified that in his like. And
note this diligently, for great merbaillous
warkes shall be seene upon this.

Now it is verified and put in all mens
minde, that every naturall kinde, and
that every particular or generall nature
hath naturall amity and enmity to some
other. And every kinde hath some horri-
ble enemy, and destroying thing to bee
feared. Likewise something reioicing
exceedingly, making glad, & agreeing by
nature. As the sheepe doth feare the wolfe,
and it knoweth not onely him alive, but
also dead, not onely by sight but also by
taste, and the hare feareth the dogge, and
the Hound the Cat, and all foure footed
beasts feare the Lyon, and all fleeing birds
fle the Eagle, and all beasts feare man, &

Of the marvels

this is grafted to ebery one by nature. And some have this, *Secundum individuum*, and at a certaine time.

And it is the certifying of all Philosophers, that they which heare others in their life, hate their parents and altogether after they die. For a skin of a sheepe is consumed of the skin of the wolfe, and a timbrell, tabour or drumblade, made of the skinne of a wolfe, causeth that which is made of a sheepes skin, not to be heard, and it is so in all others. And note thou this for a great secret.

And it is manifest to all Men, that a Man is the ende of all naturall thinges, and that all naturall thinges are by him, and he overcommeth all thinges. And naturall thinges have naturall obedience grafted in them to man, and that man is full of merveilousnesse, so that in him are all conditions, that is missempérance in hot and cold, temperate in ebery thing that it will, and in him bee the vertues of all thinges, and all secret acts worketh in mans body it selfe, and ebery merveilous thing commeth forth of him, but a man hath not all those thinges at one time, but

of the World.

in diuers times, and in Diuersis indib-
dus, and in him is found the effect of all
things.

Thou shalt note how much reason may
see and comprehend, and how much thou
maist probe by the experience, and so un-
derstand that which is against man.

There is no man but doth knowe that
every thing is full of merbeilous ope-
rations, and thou knowest not which is
greatest operation, till thou hast probed
it. But every man despiseth the thing
whereof hee knoweth nothing, and that
hath done no pleasure to him. And every
thing hath of hot and cold, that is pro-
per to him, and fire is not moze merbei-
lous then water, but they are diuers and
after another manner, and Pepper is not
moze merbeilous then Penbane, but af-
ter another fashon. And hee that belæ-
beth that merbeilousnesse of thinges, com-
meth from hot and colde, cannot but say
that there is a thing to bee merbeiled in
every thing, seeing that every thing
hath both of hot and colde that is conue-
nient to it. And hee that belæbeth that the
merbeilousnesse of things bee in Carres,

Of the marveiles

of which all things take their merveilous
and his properties, may know that every
thing hath his proper figure celestiall a-
greeing to them, of which also commeth
merveilousnesse in working. For every
thing which beginneth under a determi-
nate ascendent and celestiall influence, &
getteth a proper effect, or vertue of suffer-
ring or working a merveilous thing. And
hee that believeth the merveilousnesse of
thinges that come by amity and enmity,
as buying and selling cannot be denied so
for to come: and thus universally every
thing is full of merveilous thinges, after
every way of serching the natures of them.
And after that the Philosophers knew
this, they began to probe and say what is
in things.

Plato saith in Libro tegimenti, that he
that is not expert in Logique, of which the
understanding is made ready, lifted up,
nimble or light and speedy: and he that is
cunning in naturall science, in which are
declared merveilous thinges both hot and
colde, and in which the properties of eve-
ry thing in it selfe be shewed. And which
is not cunning in the science of Astrolo-

gy and in the sights and figures of stars, of which ebery one of them which be high, hath a vertue and property, cannot understand nor verify all things, which Philosophers have written, nor can certify all things which shal appeare to mans senses, and he shall goe with hebinesse of minde, for in those things is marveilousnes of all things which are seene.

A pte Astrologian beleebeth that all marveilousnesse of things, and that the roote of experience, and of al things which be apparant when they be put together, were from a celestiaall figure which ebery thing getteth in the houre of his killing or generation. And he hath verified it in ebery thing that he hath proued, he findeth that the concourse of things, is according to the course of the starres. And victorie, ioy and heabinesse, dependeth thereof, and is iudged by it. And therefore hee commanded all things to be done in certaine dayes, in certaine houres, in certaine coniunctions, and separations, in certaine ascensions, and their wit could not attaine to all the knowledge of Philosophers.

Of the marveiles

A great part of Philosophers and Philistions, have beleved that all marvellousnes or experience & marveiles, came from naturall things, when they be brought to light, by hot and cold, dry and moist, and they shewed these soure qualities and put them to the roots of all marvellous things, and the mixtion of them is required to every marvellous thing, they verifed that in their workes: and when they found experiences of Philosophers they might not verifey those things by hot and cold, but rather by his contrary. It causeth them to marvell continually, and to be soze and to deny that oftentimes, although they see it.

Therefore Plato said for a good cause that he which is not very cunning in Logicke, and wise in the vertues of naturall things, likewise the aspects of the starres, shall not see the causes of marvellous thinges, nor know them, nor partipate of the treasure of the Philosophers.

Therefore I know that every thing hath that which is his owne, of heate and cold, of which it maketh another thing
effec-

effectuall by accident, directly and indirectly, and it hath all his vertues of the starres, and the figure of his generation, which it worketh in mortality construction, and græeing with other.

And notwithstanding every thing hath his owne naturall vertues, by which every thing is a beginning, of a marvellous effect. Therefore seeing that nature moveth to his owne like, it may be imagined of the marvellousnesse of effects, to worke every thing that thou wilt, and thou shalt verifie it to all things, which thou shalt heare, both of Physicke and all other naturall Sciences, after a diverse way of thy thought and wit. And I shall shew thee manifestly, that thou maist helpe thy selfe, and prepare thee to receive those things, which I will tell to thee, gathered and collected of Philosophers and divers ancient authours. Therefore have thou this thing in thy minde, that an hot thing, as much as it is by it selfe helpeth in cold passions, and it is an experience in them, and agreeth not to hot things, but by accident or indirectly, and againe that which falleth out or comes by accident
may

Of the marveiles

may deceiue thee in the first qualities, for oftentimes a hot thing healeth hot sickness, that is by accident or indirectly.

Wherefore, if thou wilt have experience: First it becommeth thee to know of those things, whether they be hot or cold. And after that note what is the disposition and naturall properties of it, whether is it boldnes or fearefulness, or honesty, or barrennes, for what nature every thing hath he is like to such in these things in which he is associate. As the Lion is a beast unfearefull, and hath a naturall boldnesse, chiefly in his forehead and hart. And therefore he that taketh in his fellowship the eye or heart of a Lion, or the skin which is betwene his two eyes, goeth bold and not fearefull, and bringeth fearefullnes to all beasts. And generally there is in a Lion vertue to give boldnesse magnanimity. Likewise in a harlot boldnes is exterminate. And therefore Philosophers say, if any man put on a common harlots smock, or looke in the glasse, or have it with him, in which she beholdeth her selfe, he goeth bold and unfearefull. Like wise there is great boldnesse in a cocke, in so much that

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Philosophers say, that the Lyon is affoni-
ed when he seeth him. And therefore they
say, if any man beare any thing of his, hee
goeth boldly.

And generally every beast, which hath
boldnes exterminate by nature or chance,
Si ex eo construeretur huiusmodi, it then
giveth to it boldnesse. Likewise if it be a
barraine beast, by nature or by some acci-
dent following to it, that it moveth some to
barrainnesse. And therefore Philosophers
have written, that the Gule forasmuch
as hee is utterly barraine of his property,
and whatsoever it bee, maketh men and
women barraine, when some part of him
is sociate to women. And likewise doth
he that was borne afore the naturall time,
and a gelded man, because barrainnes is
grafted in all these, and they are like to a
man in this, which doth associate to him-
selfe these inward thinges. Likewise they
which will move love, looks what beast
loveth most greatly, and specially in that
hour, in which it is most stirred up in love,
because there is then greater strength in it
in moving to love, they take a part of the
beast

Of the marveiles

beaste, in which carnall appetite is stronger, as are the heart, the stones, and the mother or matrice.

And because the swallow loveth greatly, as Philosophers saith, therefore they chose her greatly to stir up love.

Likewise the Dove and the Sparrow are holden to bee of this kinde, specially when they are delighted in love or carnall appetite, for then they provoke and bring in love without resistance.

Likewise when they will make a man to bee a babler, or of much speach, they put nigh to him a part of a dogges tongue or heart: but when they will make a man eloquent or delectable, they associate to him a Nightingale; and to speake universallg, whatsoever vertue or naturall property, they see in any naturall thing after an excellence, they thought to make like to move or incline any thing disposed to that same: for they know surely that it might more helpe then hurt, insomuch as it hath grafted in it, of their nature. And all vertue moveth to such as it is, according to the power of it. And so must thou understand it to bee in merveilous things, of which

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which thou shalt heare. And this is said to introduce thy minde.

The autho: Libzi regimenti saith, that there be certaine thinges manifest to the senses in which wee know no reason. And certaine be manifest by reason, in which we perceiue *Nullum sensum nec sensationem*. And in the first kinde of things we must beleue no man, but experience and reason is to be proued by experience not to be denied. And in the second kind of things feeling is not to be looked for, because it may not be felt. Therefore certaine things must be beleued only by experience, without reason, for they be hid from men.

Certaine are to be beleued only by reason, and because they lacke senses, for although we know not a manifest reason wherefore the lodestone drawes to it iron, notwithstanding experience doth manifest it so, that no man may deny it. And like as this is marvellous, which only experience doth certifie, so should a man suppose in other things. And hee should not deny any marvellous thing although hee hath no reason, but that hee rather ought

Of the marveiles

ought to probe by experience, for the causes of merveilous things are hid, and of so obliuers causes going befoze, that mans understanding after Plato, may not apprehend them.

Wherefoze the Loadstone draweth iron to it, & a certaine other stone draweth glasse. So merveilous thinges are declared of Philosophers to bee in thinges by experience, which no man ought to deny. And that is not probed after the fashion of Philosophers which found that, for the Philosophers saith, that the palme is a tree, and it hath the male and the female, theretofore when the female is nigh the male, thou seest that the female doth bow downe to the male, and the leafe and the branches of it are made so soft, and bowe downe to the male.

Wherefoze when they see that, they bind ropes from the male to the female. *Reddit ergo erecta, super se ipsam quasi adepta fit Vasculo per continuationem sumis virtutem masculi.* Notwithstanding many of the ancient Authours, hath shewed merveilous things, receiued now of common people, and taken for a truth.

There-

of the World.

Therefore I shall shew to thee certaine things that thou maist stablish thy minde upon them, and to know it for a certaine truth which reason cannot stablish by feeling, because the aforesaid helpe in them. And therefore it is, that the sonne of Mesias said in the booke of the beastes. If a woman great with childe, put on the apparell of a man, and a man put it on after, before he wash it, if he have the feber quartaine, it will depart from him.

And it is saide in the booke of beastes, that the libard fleeth the priuy members of a man, and in another place it is said, Si carneum if an old man be buried in a dove or Culvers house, or be put where doves or culvers inhabit or rest, there they are multiplied untill it be full of them.

And in the booke De theriaca of Galen, it is said, that the Serpent which is called Regulus in latine, a cockatrice in English, is some what white, upon whose head there be three haire, and when any man seeth them, he dyeth sone. And when any man or any other living thing beareth his whistling, he dyeth. And every beast that eateth of it being dead, dyeth also.

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also. And Aristotle said, where there is summer six moneths, and winter other six there is a flood wherein Adders are found whose property is that they never see themselves but they dy, but when they be dead they hurt not. And Aristotle put craftily, in the mind of Alexander, that hee should take a great glasse and goe towards them therewith, and when they did behold themselves in the glasse they dyed. This saying of Aristotle was not belaybed of some men.

For Avicenna said against Aristotle, if any man did see it he dyed: wherfore there is no truth in his spee ch. And they said, if any man would take the milke of a woman, gibing sucke to her owne daughter, of two yeares old, and let it be put in a glassen vessell, or hanged up in a Dove or Culver house where they goe in and out, Doves will abide and be multiplied there untill they be innumerable. And said, when the mouth of a dead man is put upon him which complaineth of his belly, his belly is healed.

And Alexander said, when any thing is taken out of the navel of an infant, which
comes

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commeth forth of it being cut, & be put under the stone of a ring of silver or gold, then the passion or griefe of the cholicke commeth not in any wise to him that beareth it.

And Gallen saith, when the leaves of Sorrell be eaten, they loose the belly. And when the seed of it is drunken, it loseth the belly.

And it is said, that the roote of Sorrell hanged upon him that hath the Swinepox it helpeth him.

And Philosophers say, when thou wilt that a beast returne to his lodgin, anoint his sozehead with Sopelquilla, and it will returne.

And Aristotle said in the booke of beasts. If any man put wrought wax upon the hornes of a Cowes calfe, it will goe with him wheresoever hee will without labour. And if any man anoint the hornes of a kine with wax and oyle, or pitch, the paine of their feete goeth away.

And if any shall anoint the tongus of ore with any tallow, they neither tast nor eate meate, but they shall dy for hunger, except it be wiped away with salt and vineger.

¶

And

Of the marveiles

And if any man annoint the nether parte of a Cocke with oyle, he neither will nor may tread an Hen.

If thou desire that a Cocke grow not, annoint his head and sozehead with oyle.

It is said in the Booke of Archigenia Quando cum illa, of the haire hanged upon him that suffereth the collicke, it profiteth him.

And Aristotle said, Emeraundes goeth away from him, which sitteth upon the skin of a Lion.

And if the dung of an hare be broken unto powder and cast abroad upon a place of Emotes, or Dismires, then the Dismires leave the other place.

Philosophers said, if the head of a goat be hanged upon him which suffereth Swinpor, he is healed by it. If thou wilt that a woman be not viciate nor desire men, take the priue member of a wolfe, and the haire which do growe on the cheekes and eyebrowes of him, and the haire which be under his beard, and burne it all, and geve it to her in a drinke when she knoweth not, and she shall desire no other man. And they said, when a woman desireth

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not her husband, then let her husband take a little of the fallow of a buck goate, meane betwene little and great, let him anoint his priuy member with it, and doe the act of generation, she shall love him and shall not doe the act of generation afterwards with any.

And they said that when the snaille is poysoned, it eateth the herbe called ozgany, and is healed, and therefore they know that the herbe called ozgany, hath lien under poyson. Also it is said when the wesell is poysoned of a serpent, it eateth rue, and they know by this that the rue is contrary to the venime of serpents.

And a mouse put under the pricking of Scorpions, delibereth a man, because she is contrary and feareth not him.

And Philosophers have invented, that if any woman is barraine when there is put to her a thing that maketh a woman barraine, she can in no wise be fruitfull.

And it is said that when a sponge is cast into wine mixed with water, and after drawne forth and strained and wringed, the water commeth forth of it, and the wine remaineth.

Of the marvelles

Taberences said, if a stone be hanged upon a sponge, on the necke of a childe, which cougheth with a vehement or great cough, his cough is mitigated and restrained. And being put on the head of an asse or into his fundament, Scarabeus, that is a flye with a blacke shell, that breedeth in cowshardes and is blacke, called a beetle, cutteth him and hee turneth untill it bee drawne from him.

It is said also, that if any stone be bounden to the taile of an asse, he will not brye nor roze.

If the haire of an asse be taken, which are nigh his priby member. and be given to any man broken in with any kinde of wine in a drinke, he beginneth anon to fart. Likewise if any man take the egges of pismires and break them and cast them into water, and give them to any man in a drinke, he ceaseth not anon to fart, they doe likewise with wine.

And it is said, if thou make a ring of a rod of a fresh mirre tree and put it on thy ring finger, it mitigateth or extingisheth the impostume under the arme holes.

In the booke of Aristotle it is said that the roote of white henbane, when it is hanged upon a man suffering the collick, it is profitable to him. And when saltpeter is put in a vessell, and vinegar upon it, it wil boile oz seeth mightily without any fire.

It is said also in the booke of Hermes when leekes seede is casten upon vinegar, the eagernesse oz sowzenesse of it goeth away.

Belbinus said, when thou takest the white of an egge and alome and anointest a cloath with it, and walshest it off with water of the sea: being dry, it letteth the fire to burne.

Another said, when red Arsenicum, and alome taken and broken, and confected, oz made with luice of the herbe called houseleke, and the gail of a bull, and a man anointeth his hands with it, and after taketh hot iron, it burneth not them. Likewise if there be taken (Or magne, & alom Jamenti,) and strong vinegar, and great mallows oz holihocke, if thou bray them well together and anoint thy hands therewith, fire hurteth not them.

When thou wilt that they which bee

Of the marvels

in a pallace, seme without heades, take smert bymstone, with oile, and put it in a lampe and make light with it, and put it in the midst of men, and thou shalt see a marbeilous thing.

And Belbinus saide againe, hee that shall put an herbe called purselane upon his bed, shall not see dreame nor vision utterly.

And Aristotle saith that Mares when they smell the smoake of a lampe put out, they bring forth there birth, before it be perfit, and likewise this chanceth to certaine women with child.

Aristotle said that if any man causeth by his wit a Camell to doe the act of generation with his owne mother, if he perceiue it before, he will pursue the man untill he kill him; and if he cause by his wit an horse to leape on his mother, and hee know it before, he will kill himselfe and him that provoked him to that.

And philosophers saith, if thou drowne lies in the water, they seme dead, and if they be buried in ashes, they rise up againe. And when thou drownest Amber, it dyeth, and let vinegar be dropped downe
like

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like dew upon it, it is quickned. And when thou buryest the fly called the beetle among Roses, it dieth, if thou bury it in dung, it quickneth.

And Philosophers said, that when the feathers of Eagles be put with the feathers of other foules, they burne and mortifie them, for as he overcommeth in his life all birdes, and rules over them, so the feathers of eagles are deadly to all fethers.

And Philosophers say, if the skinne of a sheepe be put in any place with the skinne of Adib, it gnaweth and consumeth it. And he that putteth on him cloath of the towll of a sheepe which hath eaten Adib, itching ceaseth not from him, until he put it off.

And if thou perfume an house or place with the lunges or lightes of an Asse, thou clensest it from every Serpent and Scorpion. And of this Philosophers know that it is good against payson.

Tabariences saith: if the tongue of the Lapwing or blacke plover be hanged up on a wall Oblivionem reddit eum memorem et alienationes.

And it is said in the Booke of Cleopatra; If a woman have not any delectation
with

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with her husband, take the marrowe of a Wolfe, of his left foote, and beare it, and she will love no man but him.

And it is saide, when the left hippe or hanch of a male Drich is taken and boyled, or seethed with Oyle, and after the beginning or ground of haire are anointed with it, they grow never againe.

Architas saide, if the heart of a Serpent be taken, when he lieth and bee hanged upon a man, being sicke of the Feber quartaine, it plucketh it utterly away. And the Adders skln, when it is strait bound upon the ankell of a woman it hasteth the birth, but after the birth it must bee removed away anon.

The teeth of Serpents when thou pluckest them forth by the roots, as long as the Serpent lieth, if they bee hanged upon a man sicke of the Feber quartaine, they take away the Feber quartaine from him, and if the Serpent be hanged upon a tooth aking, it profiteth. And if a Serpent meete with a woman with childe, shee bringeth forth her childe before it bee perfect. If it meete with her when shee travaileth of childe, it hasteth her birth.

And

of the World.

¶ And they say, if thou wilt take the eye tooth of a beast called *Crocodylus* in Latin, in English a Crocodile, out of the uppermost place of the left side of his mouth, and hang it on a man being sicke of the Fevers, it healeth him and the Fevers will not returne againe to him. And they have saide, that the Lyon is afraid of a white Cocke : and againe that he feareth the fire, and he that is annointed with the fallow of the reines of a Lyon feareth not to go among beasts, and all beastes are afraid of the Lyon. And he that annointed his body with Hares dung, Wolves be afraid of him.

¶ Et si teritur arsenicum citrinum, and be mixed with milke, if a fly fall upon it, it dieth not.

¶ If thou wilt take the right foot of a snail and hang it upon the right foote of a diseased man with the gout, it profiteth it : likewise if thou hang up the left foot of a snail to the left foote diseased with the gout. And so the hand of it is profitable to the head, and the finger, to the finger.

¶ And if a fire bee kindled before a man that is bzuften, of greene wood of fig trees,
his

Of the marveiles

his stones will make a noyse of howling.

And it is said in the booke of Hermes, when both the eyes of the Beare be bounden in linnen cloth, upon Sinistrum ad, tutozium, they put away the Feber quartaine : and it is said, if the Wolfe see a man and the man see not him, the man is astonied and feareth, and is boaste. And therefore, if any man beareth the eye of a wolfe, it helpeth to victory, to boldnesse, vanquishing and feare of adversary.

And it is said : If a ring be made of the white hoofe of an Asse, and hee that hath the falling sicknesse putteth it on, hee suffereth no longer the falling sicknesse.

And it is further said, when thou wilt that flies come not nigh thy house, then put Condicim et oppium in white lime, and after make thy house white with it, then flies shall in no wise enter.

When thou wilt that thy wife or wench, shew thee all she hath done : take the heart of a Dove, and the head of a frog, and dry them both, and bray them into powder, and lay them on the breast of her sleeping, and she will shew to thee all that

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she hath done, but when she shall awake:
wipe it away from her brest, that it be not
lifted up.

And they say, if any man put a Dia-
mond under the head of a woman sleeping
she manifesteth, if she be an adulteress, soz
if it be so, she leapeth barke out of the bed
afraid, and if not, she embraceth her hus-
band with great love.

And they say, that an asse skinne when
it is hanged upon children, it letteth them
to be afraid.

Architas saith, if the war of the left eare
of a dogge be taken and hanged upon men
sicke in the fevers that come by course oz
fits, it is very profitable, and specially to
the feber quartaine.

And philosophers say, that some kind
oz singular, which never had sicknesse, is
profitable to every sicknes, and he that had
never paine, helpeth and healeth a man
from it.

And when the house is perfumed with
the left hooft of a mule, flies remain not in
it. If thou wilt know when a woman tel-
leth to thee a lie: take the tung of a Capi &
convey it cunningly into the bosom of her.

And

Of the marveiles

And if the heart, eye or braine of a lapwing or blackplover, be hanged upon a mans necke, it is profitable against forgetfullnes, and sharpeth mans understanding.

If a woman may not conceive, take an Harts horne turned into powder, and let it be mixed with a Cowes gall, let a woman keepe it about her, and let her doe the act of generation, and she shall conceive anon.

A grosse and stiffe haire of a Mares taile, put unto a doze suffereth not gauls to enter.

The tooth of a sole or colt of one yeare old, put in the necke of a childe, maketh his teeth to breed without paine.

The tooth of a Mare put upon the head of a man being mad delibereth him anon from his fury.

If a woman may not conceive let a mares milke be given her not knowne, let her doe the act of generation in that houre and she shall conceive anon.

The hooft of an horse perfumed in a house, driveth away mice: the same chanceth also by the hooft of a mule.

That

of the World.

That the hot water come forth of a caldron. Take oz blanch that is terra francisca, with pitch cast it in water, and it shall come forth all. That fire may come forth of water, take the shell of an eg and put it in quicke bzimstone and lime, and shut the hole and put it into water and it will kindle.

And it is said, if the herbe camphere, be put under water, it is kindled and burneth in the water.

That thou may take blodes with thy hands, take any cozne very well steeped in the dregs of any wine, and in the iuice of hemlocke and cast it to the birds, every bird that tasteth of it, is made drunken, and loseth her strength.

And they say if any man be anointed with the milke of an Asse, all the flies in the house will gather to him.

To wytte letters oz bils, which be not read but in the night. Take the gall of a snaille, oz milke of a solow, and put it to the fire, oz with water of a woyme flying late.

If yee mingle together many whites of Bennes egges, a moneth after they are made

Of the marvels

made glasse, and hard as stone, and of this being after this fashion is made a Sophisticall precious stone, called Topacions, if it be coniointed beside with safferon or red earth.

Likewise, if the some which is found about the stones of a Hart or Horse, or ass, being weary be mixed with wine, and the wine be given to any man to drinke, he shall abhorre wine for a moneth.

And if any man shall have many Celes in a wine vessell, and they be suffered to dye in it, if any drinke of it, he shall abhorre wine for a yeare, and by chance overcome.

And it is false, if a rope be taken, with which a thiefe is or hath bene hanged up with, and a little chaffe, which a whirlewinde lifted up to the aire, and let them be put in a pot, and set among other pots, that pot shall breake all the other pots.

Also take thou a little of the aforesaid rope, and put it on thy instrument, with which the bread is put in the oven, when he that should put it in the oven, should put it in, he shall not be able to put it in but it shall leape out againe immediately.

That

of the World.

That men may seeme without
heads.

TAke an Adders skin and Auri pigmentum, & Graeke pitch of Neupon-ticum, and the wax of new Bees, and the fat or greace of an Asse, and breake them all, and put them in a dull seething pot full of water, and make it to seeth at a slow fire, and after let it wax cold, and make a taper, and every man that shall see light of it, shall seeme headlesse.

That men may seeme to have the visage or countenance of a dogge. Take the fat out of the eare of a dogge, and annoint with it a little new silke, put it in a new lampe or greene glasse, and put the lampe among men, and they shall see the visage of a dogge.

That men may seeme to have
three heads.

Take the haire of a dead Asse, and make a rope, and dye it, and take the marrow of the principall bone of his right shoulder and mix it with virgines wax, and anoint the cord, and put it upon the Threshoulds
of

Of the marveiles

of the house, they that come into the house shall seeme to have thre heads, and they that be in the house shall seeme Ases to them that enter in.

If thou wilt that a mans head seeme an Asse head.

Take up the cobering of an asse and anoint the man on his head.

If thou wilt that a Chicken, or other thing leape in the dish.

Take quickefilber and the powder of Calaminte, and put it in a bottle of glasse well spotted, and put it within a hot thing. For seeing quickefilber is hot, it moveth it selfe, and maketh it to leape or daunce.

If thou wilt see that other men can not.

Take the gall of a male cat, and the fat of an Ven all white and mix them together, and anoint thy eyes, and thou shalt see it that other cannot see.

If thou wilt understand the voyces of birdes.

Associate with the two fellows in the xxviii. day of October, and goe into a certaine wood with dogges as to hunt, and carry home with that beast, which thou shalt

of the World.

thalt finde first, and prepeare it with the heart of a Fox, and thou shalt understand anone the voyce of birds or beasts. And if thou wilt also that any other like-wise understand, kisse him, and he shall understand.

If thou wilt loose bonds.

Go into the wood, and looke where the Wy hath her nest with her birddes, and when thou shalt be there, clime up the tree and bind about the hole of it wheresoever thou wilt. For when she seeth thee, she goeth for a certaine herbe which she will put to the binding, and it is broken anon, and that herbe falleth to the ground upon the cloth, which thou shouldest have put under the tree, and bee thou present and take it.

In the nest of the Lapping or blacke plover: there is a certaine stone, which is of divers colours beare it with thee, and thou shalt be invisable.

That a man may be alwaies as

gelded men.

Take of the worme, which shineth in Summer, and give it him to drinke.

H

That

Of the marveiles

That a woman may confesse what
she hath done.

Take a water Frog quicke, take away
her tong, and put it againe into the water,
and put the tongue unto a part of the heart
of the woman sleeping, which when she is
asked, she shall say the troth.

If thou wilt put any man in feare in
his sleepe.

Put under his head the skinne of an ape.

If thou wilt take a Hole, put in his
hole an onion, or a lake or oyle, and they
will come soone forth without strength.

A Serpent goeth not nigh garlicke, and
a dogge tasteth not any thing dipped with
garlicke, although he be hungry.

A perfume, whereby every man shall
seeme to other that be in the house, in the
forme of Elephants, or great Horses.

Take a spice which is called Alchacem
gi, and bray it, mix it with a little fat of
a Dolphine fish, and make thereof graine
as be of Pomeritron. After perfume some
of them upon a fire of crows dung, which
is milked. And let not a place bee in the
hou

of the World,

house, from which smoke may come forth
but let yate, and the milke be under the
earth within, all which be in the lodging,
shall seme as they were great men in the
shape of Horses and Elephants, and it is a
very marveilous thing.

Another perfume, which when thou
makest, thou seest outwardly greene men,
and men of many shapes, and infinit mar-
vels, which are not discerned for their
multitudes.

Take Limar, that is vermillion and the
stone Lazulus, and penirfall of the moun-
taines and beat it all to powder, and sift it,
mix it with the fat of a Dolphin fish, horse
or Elephant, and make graines or soznes
after the fashion of rise, and dry them in
a shadow, perfume in it when thou wilt
and it shall be done, that is said.

A perfume to see in our sleepe what is
good or what ill.

Take the blood of an asse congeled, and
the fat Lupi cerivi, and a swete incence
or gumme called Stozar and also Sto-
rar, of some called Stirax, gather it uppe

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alto-

Of the marveiles

Altogether by equall waights, & let them be mixed, and graines or coynes be made therof, and let the house be perfumed with them, that thou shalt see him in thy sleepe, that shall shew to thee all things.

The manner of making a match or candle weeke, which being kindled, thou shalt see men in what shape thou wilt.

Take the eyes of a sprike owle, the eyes of a fishe, which is called Affares, and the eyes of a fish, which is called Libimitis, and the gall of wolbes, breake them with thy handes, and mixe them all together, and put them in a vessell of glasse, then when thou wilt worke it, take the fat of any beast thou wilt, that this may be made in the shape of it, melt it, and mix it perfectly with that medicine, and anoint the match, candle weeke, or whatsoever thou wilt with it. After kinde it in the midst of the house, and the men shall seeme in the shape of that beast, whose fat thou didst take.

Another match or candle weeke, that men may appeare in the shape of Angels

Take the eyes of a fish, and the eyes of Illoe, that is of a breaker of bones, and
breake

breake them with thy hands, and make them soft and put them in a vessel of glasse 7. daies. After put some oile in them, and lighten it in a græne lampe, and put it before men, which be in the house, they shall see themselves in the shape of angels by the the light of the fire.

Another match or weeke of a candle, making men appeare with blacke faces.

Take a blacke lampe, and poure in it oile of the elder or alder tree or quickesilver, a part of the blood of them that be in letting blood, and in that blood oyle of the elder or alder tree (some saith of the Bur tree) or quickesilver.

A marvellous Lampe, in which appeareth a thing of terrible quantity, having in the hand a rod, and feareth a man.

Take a græne frogge, and strike off the head of it upon a græne cloath, make it wet with the oyle of bur tree or elder tree, and put it in the weeke and lighten it in the græne lampe, then shalt thou perceiue a blacke man standing, betwæne whose hands there shall be a lampe and a marvellous thing.

Of the marveiles

Another weeke which being kindled, and water put theron, waxeth strong, and if oyle, it goeth out.

Take lime which water hath not touch-
ed, and put it with an weight, equall to it
of wax & the halfe of it of the oyle of balme
and *Sapta citrina*, with equall to it of
brimstone, and make a weeke of it, & drop
downe like dew upon the water and it
shall be kindled, and drop downe oyle up-
on it, and it shall be put out.

Another weeke, which being kindled
all things seeme white as silver.

Take a Lizard, and cut away the tail
of it, and take that which commeth out
of it; it is like quicksilver. After take a weeke
and make it wet with oyle, and put it in
a new lampe and kindle it, and the house
shall seeme bright and white, or gilded
with silver.

A marvellous operation of a Lampe
which if any man shal hold, he never cea-
seth farting, till he let goe his hold.

Take the blood of a snaille, dry it up in
linnen cloth, make of it a weeke, give it to
any man thou wilt, and say light this, he
shall not cease to fart, untill hee let it
part, and it is a marvellous thing.

of the World.

A weeke which being lighted, women cease not to daunce and play, as they were mad for ioy.

Take the blood of an Hare, and the blood of a certaine soule which is called Solon, and is like a turtle dove, and of the blood of the turtle male, equall to the halfe of it. Then put it in a weeke, and lighten it in the midst of the house, in which are singers and Wenches, and a meruailous thing shall be proved.

If thou wilt make that Lice may appeare running in a mans bed, that he cannot rest,

Cast into his bed the waight and quantity of an ounce. or else halfe an ounce of Alcaengi, and if thou shalt take Pilosasturis, thereof shall bee made a weeke, which when it is lightned ebery sicke man seeth other by the vehemency of the sickness, and minishing or extenuation.

When thou wilt seeme all inflamed, from thy head to thy feete, and yet not hurt.

Take white great mallowes, or hollyhock, mixe them with the whites of Egges, and annoint thy body with it, and let

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let it be untill it be dyed up, and after annoint thee with alome, and after ward cast on it small bzimstone beaten unto powder, for the fire is enflamed on it, and hurteth not, and if thou make upon the palme of thy hand, thou shalt be able to hold the fire without hurt.

If thou wilt cast any thing in the fire, and it shall not burne.

Take one part of fish glew, and as much alome, let it be perfectly mixed, and let vineger be powred upon it, let what thing soever thou wilt bee confected with it, and cast it in the fire, then annoint it with this ointment, and it shall not bee burned.

If thou wilt make a contrary, that is any Image or other thing, and when it is put in water it is kindled, and take it out, and it is quenched.

Take lime not quenched, and mix it perfectly with a little Wax, and the oyle of Sesanum, and kapla, that is white earth and bzimstone, and make of it an Image: when thou shalt put it in water, the fire shall be kindled.

If thou wilt make that when thou openest

of the World.

nest thy hands upon a Lamp, the light of it is put out, and when thou closest them upon it, it kindleth.

Take a spice, which is called Spuma, after bray it, and after make it with water of Camphire, & annoint thy hands with it, after open them in the mouth of the Lampe, the light of it shall be put out, and close them, and it shall be kindled againe.

If thou wilt see a thing drowned, or see deepe into the water in the night, and that it shall seeme as perfect as in the day, and reade bookes in a darke night.

Annoint thy face with the blond of the Rarermouse or Bat, and thou shalt do as I say. If thou wilt make any thing white, persume it with brimston.

If thou wilt kill soone a Serpent, take as much as thou wilt of an herbe called Refunda Aristologia, smetwort, or meke galingale and bray it well, also take a frog of the wood or field, and breake it well, and mix it with Aristologia, and put thereto some Inke, and write within paper or in any other thing which thou lovest better, and cast it to Serpents.

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If thou wilt beare fire in thy hand, that it may not hurt thee.

Take Lime dissolved with hot water of Beanes, and a little of great mallowes or hollyhocke, and mix it well with it, after annoint the palme of thy hand with it, and let it be dried : put in it fire, and it shall not hurt.

Philosophers say that such Lime burnes not in the fire. Moreouer fish glew sabeth from fire, also unpleasant alome, and the blood of the beast called a Salamander, and the smoke of an Oven or Caldron. Therefore when an ointment is made of all these or of certaine of them, the fire hurteth not. The white of an egge, and great mallowes or hollyhocke, have vertue touching this.

A wecke which being lighted in the house, thou shalt see greene things flying as Sparrowes and other birds.

Take a new cloth & put in it the braine of a bird and the feathers of her taylor and lap them in, making thereof a wecke and put it in a new greene Lampe, kindle it in the house with the oyle Olive, and the things which are there abouts will

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appeare very gréene, and soules will séeme
to fly of gréene and blacke colour.

If thou wilt make a candle to be shaked,
and yet maiest walke when it is lighted.

Get the skin of a Wolfe, and also a dog,
and make of them both a wéeke, and kin-
dle it with oyle Olive, and it will soone be
moted.

When thou wilt lighte a lanterne, of
which he that hel'eth it shall be afraid.

Get white linnen cloth, & make there-
of a wéeke, and put in the hollownesse of
it, the slough of a Serpent, and grosse salt,
and fill it with the oyle of Olive, and give
it to who thou wilt, but as soone as he ligh-
teth it, he shall tremble and be soze afraid.

A mervellous experience, which makes
men goe into the fire without hurt, or to
beare fire or red hot iron in their hand,
without hurt.

Take the iuyce of Bismalva, and the
white of an egge, and the séede of an herb
called Willium or Pulicarias herba, and
bruse it into powder, and make thereof a
confection, and thereto putte the iuyce
of

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of Radish with the white of the egge.

Anoint thou the body or hand with this
confection, and let it be set to dry, and after
anoint it againe, after that thou may suffer
holely the fire without any hurt. But if
thou wilt that the thing anointed seeme to
burne, scatter upon it quick bylmstone well
beaten into powder, and if that seeme to be
burned, when the bylmstone shall be kind-
led, and it shall not hurt him. If thou shalt
blow the herbe called Colophoniz, Greeke
pitche beaten very small, upon the flame
of the candle, which a man holdeth in his
hand, if augmenteth marvellously the fire,
and lifteth up the flame unto the house
rouse. That thou may beare fire unhurt,
let lime bee dissolved with hot water of
beanes, and putthereto a little of red earth
of Pitina, after put to a little great mal-
lowes or holy hocke with which coniointed
or mixed together, anoint the palme of the
hand, and let it dry up, and so may thou
beare any fire unhurt.

If thou wilt make burning water, in this
manner.

Take blacke, thicke, mightie, and old
wine

of the World.

wine, and in one quartle of it thou shalt temper a little quicke lime and bymstone, beaten into powder very small, and lees of good wine and common salt, white and grosse, after thou shalt put it in a ground, well clayed and Desuper posito alembico, thou shalt distill burning water, which thou should keepe in a glasse.

Thou maist make a great fire in this manner.

Take quicke bymstone, lees of wine, Sarcocollam ptiolam, sodden salt, oile of stone and common oile; make them seeth well and if any thing be put in it, it is kindled, whether it be tree oz iron, and is not put out by pisse, vineger oz sand.

If thou wilt that ebery thing cease to be marveiled, looke the sufficient causes of doing and also of suffering, for if thou looke both thou shalt not marvell, for thou shalt see that there is so great aptnesse in one sufficience of another, that it maketh thee not to marvell, for when thou seest that cold water kindled the fire, and putteth it not out, if thou should behold the doeing cause, thou wouldest marvell what were the efficient cause: convenient to

Of the marveiles

to this thing but when thou lookest to the mater of that effect, that is because it is lime and brimstone, which are very inflammable, so that a very little thing flammeth them, thou seest that there is nothing to be marveiled.

Likewise it is a marveile that a thing is burned by fire, when one of the causes is beholpen onely. But when the nature of the sufferer or weakenesse of the doer is looked on there is no marveile.

If thou wilt make a Carbunkle stone, or a thing shining in the night.

Take very many of the little beasts shining by night, and put them beater small in a bottle of glasse, and close it and bury it in hot horses dunge, and let it tarry 15. daies, afterward thou shalt distill water of them per alembicum, which thou shalt put in a vessell of cristall or glasse. It giveth so great clearenesse, that every man may read and write in a darke place where it is. Some men maketh this water of the gall of a Snaille, the gall of the weasel, or the gall of the Ferret, and of a water dogge, then bury them in dung, and distill water out of them.

Make

of the World.

Make flying fire after this manner.

Take one pound of Brimstone, two
pound of the coales of Willow or Withie,
six pound of stony salt, these three things
must be brayed very small on a Marble
stone: afterward thou maist put some at
thy pleasure in a coot of paper, flying or
making thunder.

A coot to fly, should be long, small, and
full of that best powder: but a coot
to make thunder, should be
short, grosse, and
halfe full.

Here endeth the Secrets of Alber-
tus Magnus.



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